THE BOMBAY DEPARTMENT OF PUBLIC INSTRUCTION.

SECOND BOOK

OF

SANSKRIT,

BEING A TREATISE ON GRAMMAR WITH EXERCISES.

BY

RAMKRISHNA GOPAL BHANDARKAR, M.A.,

HEAD MASTER, HIGH SCHOOL, RATNAGIRI;
ACTING PROFESSOR OF SANSCRIT, ELPHINSTONE COLLEGE.

SECOND EDITION.

Registered according to Act XX. of 1847, and Act XXV. of 1867, and Right of Translation reserved.

Bombay:
GOVERNMENT CENTRAL BOOK DEPOT.

1870.

Price One Rupee.

BOMBAY:
PRINTED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.

पौरजानपदशिक्षणपद्धत्युपदेष्टुराज्ञयेयं

संस्कृतमन्दिरान्तःप्रवेशिका

नाम पाठावलिः

मुम्बापुरस्थयुरोपीयपण्डितसमाजदत्त-

मास्तर आव् आर्तेत्युपपदधारिणा

भाण्डारकरोपाभिधेन गोपालसूनुना रामकृष्णेन

विरचिता.

सा च मुम्बापुरवर्तिराजकीयग्रन्थशालाधिकारिणा
प्रकाशिता.

शाके १७९२.

मूल्य मेको रूपकः

CONTENTS

PAGE

PREFACE vii

LESSON I. Potential Mood 1

II. FIFTH AND EIGHTH CONJUGATIONS,—Present Tense 7

III. ——Imperfect Tense 11

IV. ——Imperative and Potential 14

V. NINTH CONJUGATION,—Present and Imperative. 18

VI. ——Imperfect and Potential 21

VII. SECOND CONJUGATION,—Present and Imperative. 24

VIII. ——Imperfect and Potential 33

IX. THIRD CONJUGATION 38

X. SEVENTH CONJUGATION 43

XI. Perfect 47

XII. ——(*continued*) 54

XIII. Declensional Irregularities 60

XIV. Numerals 70

XV. Comparative and Superlative Degrees of Adjectives, &c. 78

XVI. COMPOUND NOUNS,—Dvandva and Tatpurusha ... 84

XVII. ——Bahuvrîhi and Avyayîbhâva 90

XVIII. Causals 96

XIX. Aorist—First, Second, and Third Varieties......... 100

XX. ——Sixth and Seventh Varieties 108

XXI. ——Fourth and Fifth Varieties 112

XXII. *Part* I. First and Second Future, and Conditional. 120

Part II. Benedictive Mood and passive forms 125

XXIII. Desideratives.. 128

XXIV. Verbal Derivatives,—Past, Perfect, Future, and Potential Participles, &c............................ 134

Selections for Exercise,—*From* the Aitareya Brâhmaṇa. 140

—— The Three Rogues 143

—— The Brâhmaṇa and the Cobra 145

—— *From* Bhartṛihari's Nîti S'ataka 146

—— *From* Kâdambarî 154

PREFACE.

THIS Second Book of Sanscrit has been prepared under instructions from Sir A. Grant, Director of Public Instruction. Its plan is nearly the same as that of the First Book, which the student is supposed to have read and mastered. Each lesson consists of four parts:—1st, Grammar; 2nd, Sanscrit sentences for translation into English; 3rd, English sentences for translation into Sanscrit—both intended to exercise the student in the rules of Grammar, given at the top of the Lesson; and 4th, a Vocabulary.

This and the First Book together contain as much Grammar as is needed for all practical purposes, perhaps more. I have adopted the terminology of the English Grammarians of Sanscrit, but have strictly followed Pâṇini, as explained by Bhattoji Dîkshita in his Siddhânta Kaumudî. Most of the rules are mere translations of the sûtras. Besides the terms Guṇa, Vṛiddhi, and a few others, which have been adopted from Native Grammarians by nearly all European writers on the subject, I have found it necessary to appropriate two more, viz. *Set* and *Anit*. The prejudice against mere Native terms, in deference to which Professor Benfey seems in his smaller Grammar to have discarded even the words Guṇa and Vṛiddhi, without substituting any others, is in my humble opinion very unreasonable, when it is difficult to frame new words to designate the things which they signify. It is very inconvenient to have to describe the same thing again and again whenever one has occasion to speak of it. It will at the same time be somewhat difficult for the learner to make out, when a thing is so described in a variety of cases, that it is the same. Words adapted to express a particular meaning are as necessary here as in other affairs of human life. What an amount of inconvenience would it, for instance, entail, if, whenever we had to speak of the human race, we were, instead of being allowed to use the word "man," made to describe man's physical and rational natures? But I must not elevate an ordinary truism to the rank of a newly-discovered truth.

The general rules of Grammar, and such exceptions as are important, have been given in this book; those of the least importance

only being omitted. Such an omission is apt to render a book liable to the charge of inaccuracy. But it is unavoidable in an elementary work, and after all it will produce little or no practical in convenience.

There is one point in Sanscrit Grammar, in my explanation of which I have departed from ordinary usage; though I think I do agree with Pâṇini and his Commentators. It is the sense to be attached to the so-called Aorist. The most laborious student of a dead language is not alive to all the nice shades of meaning, which are plain even to the uninstructed when a language is living. Even to a Mahâ Paṇdita in these days the sound of भवते is not at all so disagreeable as that of करेल is to the genuine Marâṭhî peasant. We know of the distinction between the Âtmanepada and Parasmaipada only *in theory*; but that between the ए and ई of the Marâṭhî habitual Past, or the एल and ईल of the Future we *feel*. We must, therefore, to determine this question.about the Aorist, appeal to such Sanscrit works as we have reason to suppose must have been written when Sanscrit was a spoken language. The Kâvyas, the Nâṭakas, and most of the Purâṇas will not do for our purpose. Such books as the Sanhitâs of the Vedas, the Brâhmaṇas, or even those portions of the two great Epics which do not bear indications of having been subsequently tampered with, must be referred to. To institute such a wide research I have neither had the necessary time nor the necessary means. But the Aitareya Brâhmaṇa, which I have read, seems almost to decide the point. In this work, wherever stories are told, the so-called Imperfect or the Perfect is always used, and the Aorist never occurs.* On the contrary, when the persons in the story are represented as speaking with one another they use the Aorist, and the only sense that can be attached to it in these cases is that of the English Present Perfect; in other words, it indicates simply the completion of an action or an action that has just or recently been

* In the passage noticed below, we have स ह संनाहं प्रापत्, where प्रापत् is the Aorist of आप् with प्र, and is used in the narration of a past event, but in the whole of the Brâhmaṇa there is, so far as I can recollect, not a single instance besides this where the narrator uses the Aorist in speaking of a past action. The evidence being then so overwhelming, some other explanation must be attempted in the present case, and this example ought by no means to be taken to invalidate the position in the text. Perhaps when the reading of Vedic books was fixed, प्रापत् and प्राम्नात्, which occurs immediately after, were, through mistake, made to exchange places.

done. The reason why the Aorist occurs in these cases only is that there is no scope for *recent past time* in mere narrations; and things that have just or recently occurred can come to be spoken of only when persons are talking with each other. The piece given at the end of this Book contains passages remarkably illustrating what I say. The story goes on:—"Harischandra said to Varuṇa, 'Let a son be born to me and I will then offer him as a sacrifice to you.' 'Well,' said Varuṇa. Then a son was born to him. Then said Varuṇa, 'You have got a son, sacrifice him to me now.' Then said Harischandra, 'When a victim becomes ten days old, then he is fit to be sacrificed. Let the boy become ten days old, I will then sacrifice him to you.' 'Well,' said Varuṇa. The boy became ten days old. Then said Varuṇa, 'He has become ten days old, sacrifice him now to me;'" and thus it proceeds. Now in this and the remaining portion of the Khaṇḍa the verbs "said" (occurring several times), "was born," "became," and others that are used by the narrator speaking in his own person, are always in the perfect; while "have got," "has become," &c., used by Varuṇa with reference to the boy, are in the Aorist. The latter clearly refer to a time just gone by. In the same manner in the story of Nâbhânedishṭha, related in the fourteenth Khaṇḍa of the Fifth Panchikâ, the verbs अभाक्त, अभाक्षुः, अदुः, and अदित used by Nâbhânedishṭha, and evidently, from the context, denoting events that have just happened, are in the Aorist, as also अवादीः used by Rudra. While when the author, in narrating the story, speaks of certain things as having taken place, he invariably uses the Imperfect, these events from his point of view having occurred at a remote past time. Similar instances in which the Aorist on the one hand, and the Imperfect or the Perfect on the other, are used exactly in the same way, occur in 1-23, 2-19, 3-33, 4-17,* 6-33, 6-34, 7-27, 7-28, 8-23†; while narratives, in which the Perfect or the Imperfect is only used, and where there is either no conversation, or when there is, it is only

* The cows held a sacrificial session with the object of getting horns; after a year they got horns, and then say to themselves:—यस्मै कामायादीक्षामह्यापाम तमुत्तिष्ठाम: *i. e.* "The object for which we undertook this sacrificial ceremony we *have got*. We now rise or break up." Here आपाम is the Aorist of आप to obtain, and evidently means "have got or obtained;" while अदीक्षामहि is the Imperfect of दीक्ष्, and certainly does not indicate an event that has just happened.

† Some of these passages have been given in the Lessons on the Aorist.

with reference to present or future time, are innumerable. 7-26 and 5-34 may also be consulted.

We thus see that the so-called Aorist denotes recent past time, and thus resembles the English Present Perfect. And this is confirmed by what Pâṇini says on the subject. The Sûtras which give the senses of the three past tenses are लुङ्, 3-2-110; अनद्यतने लङ्, 3-2-111; परोक्षे लिट् 3-2-115. They are thus to be interpreted:—लुङ्, or the Aorist, indicates past time; लङ्, or the Imperfect, shows a past action done previous to this day; and लिट्, or the Perfect, a past event which took place before this day, and which was not witnessed by the speaker. Now the first Sûtra gives a general rule, the second is an exception to it, and the third an exception to this again; the past time, therefore, left, according to Pâṇini's system of rules and exceptions, for लुङ् to indicate is अद्यतन; that is to say, *this day's*. लुङ् can also by these Sûtras indicate *past time generally*, *i. e.* express simply the *completion* of an action without reference to any particular time. For, the category *past time* can admit of three divisions only according to the principle indicated in the Sûtras, viz. past time *generally* and not *specifically*, the past time *of this day* and the past time *previous* to this day. The last is taken up by लङ् and लिट्, and the first two belong therefore to लुङ्. By another Sûtra नानद्यतनवत्क्रियाप्रबन्धसामीप्ययोः Pâṇini 3-3-135, लुङ् expresses recent and continuous past action, in addition. So that according to Pâṇini, लुङ् indicates (1) past time generally, (2) the past time of this day and not previous to this day, and (3) recent past time. Now all these characteristics we find in the English Present Perfect and not in the Indefinite Past. For, *first*, if we want to express simply the completion of an action, *i.e.* past time generally without reference to any particular past time, we do not use the Indefinite Past in English, but the Present Perfect. 'I read Sir Walter Scott's Ivanhoe' necessarily implies some *particular* time when the action of reading was done; in other words, the sense of the sentence is not complete without the specification of some time. We must add some such expression as 'two years ago,' or the particular time must be understood from the context. But when we say 'I have read Sir Walter Scott's Ivanhoe' there is no such necessity. *Secondly*, the English Present Perfect like the Sanscrit लुङ् can denote, if it denotes any specific time at all, the past time of this day only. For 'I have read the book *to-day*' is good English; but 'I have read the

book *yesterday'* or '*a year ago*' is not. And, *thirdly*, the Present Perfect, as is generally admitted, denotes recent time in English. We thus see that the English names given to these Sanscrit tenses are not proper. Instead of *Aorist*, लुङ् should rather be called the *Imperfect*, and लङ् *Aorist* instead of *Imperfect*, which is the name it bears in English Grammars of Sanscrit.

My object has been to render this as much a Sanscrit Reading Book as a book on Sanscrit Grammar ; in other words, not only to teach Grammatical forms to the student but to enable him to construe Sanscrit. I have therefore, in addition to the sentences composed by myself, given in nearly all the Lessons a good many extracts containing examples of the particular rules, from original Sanscrit works, such as the Aitareya Brâhmaṇa, the Upanishads, the Mahâbhârata, Kâdambarî, the Nâṭakas, the Panchatantra, and the Raghuvans'a. With the same object, three long prose pieces, illustrative of three different styles, and one poetical, have been given at the end. One of the former is from the Aitareya Brâhmaṇa, chosen on account of its richness in verbal forms, and the strength, purity, and simplicity of its style. The English sentences have of course all been composed by me. Most of the Vocabularies were prepared under my superintendence by three of my Sanscrit pupils, to whom my acknowledgments are due.

I hope Teachers and Students will find this book useful. Such improvements as experience may show to be necessary will be made in subsequent editions.

R. G. B

Ratnagiri,
8th April 1868.

PREFACE TO THE SECOND EDITION.

My original intention was that the First and Second Books should, between them, contain as much grammar as was needed for all practical purposes. Being still influenced by the same idea, I introduced some additional matter in the copy sent to the Press for this Edition. It was not till after some progress had been made in printing that I was informed that a book on Sanscrit Grammar for the use of the Department was in the Press. In a future edition of this book, therefore, if such a one is required at all, the matter will have to be reduced.

The observations made in the Preface to the last edition as to the sense of the Aorist have been confirmed by several passages I have met with in the Sanhitâs of the Vedas and in Brâhmaṇas other than the Aitareya. But since this is hardly the place for an elaborate essay on the subject, I forbear to make any addition to what I have already said on the subject. I have only re-cast the remarks contained in the Preface on the meaning of the Sûtras of Pâṇini bearing on the question.

R. G. B.

Bombay,
19*th April*, 1870.

CORRECTIONS.

Page 4, line 20, *for* ऋत *read* ऋते

„ 6, „ 24, „ दंश्, सञ्ज्० „ दंश्, सञ्ज् *Paras.* स्वञ्ज् *Âtm.*

„ 7, „ 1, „ or अ „ or उ

„ 13, „ 2, „ भोऽध्व० „ भोअध्व०

„ 16, „ 13, a full point after पौराः

„ 20, „ 24, *for* उत्पथं *read* उत्पथम्.

„ 29, „ 2, „ अस्मिन् ञ० „ अस्मिञ्ज०

„ 35, „ 15, a semicolon after पृच्छत्

„ 36, „ 6, *for* मां *read* मयि

„ 36, „ 27, „ give „ gave

„ 41, „ 9, *read* आत्मानं between पश्चात् & अन्तरदधात्

„ 44, „ 20, *for* द् भी० *read* ड्भी०

„ 45, „ 1, „ हं अ० „ हम०

„ 45, „ 6, „ लक्ष्मीम् „ लक्ष्मीं

„ 66, „ 25, „ अववक्तार „ अप्रवक्तार

„ 70, „ 9, „ अव *m.* &c. „ प्र *m.* speaker, अप्रवक्तृ one who does not speak; *i. e.* teach.

„ 77, „ 17, „ of „ with.

„ 78, „ 10, „ भिषक् „ भिषज्

„ 81, „ 7, „ त् ब० „ द्ब०

„ 81, „ 20, „ पःइ० „ प इ०

„ 82, „ 3, „ मौर्ख्यं „ मौर्ख्यम्

„ 87, „ 16, a full point after मि

„ 92, „ 25, *for* मि आम० *read* म्याम०

Page 96, line 22, *for* necessarily *read* not (before 'when')
,, 96, ,, 23, ,, प्रग्लपयति ,, प्रग्लापयति
,, 97, ,, last, ,, अस्मिन्लो० ,, अस्मिँल्लो०
,, 106, ,, 20, ,, नां उ ,, नामु
,, 116, ,, 21, a full point after प्रालापीत्.
,, 131, ,, 27, *for* ाष *read* षि
,, 137, ,, 23, ,, दृष्ट ,, दृष्टं
,, 156, ,, 24, ,, चंद्र ,, चन्द्र

II.

CORRECTIONS AND ADDITIONS.

Page 6, Art. 10, *add* 'भ्रम् has also भ्रम्यति'
„ 36, „ 3, line 2, *for* 'प' *read* 'पृ'
„ 47, Note † „ 3, „ 'स्न' „ 'स्नु'
„ „ „ „ „ 11 „ 'क्षद्' „ 'क्षुद्'
„ 49, Art. 6, *add* 'स्तृ, सू, and धू necessarily admit इ before व and म'
„ 62 „ 9, *add* 'The vocative singular is क्रोष्टो'
„ „ „ 13, „ at the end 'and the vocative'
„ 63, „ 24, „ 'Voc. Sing. पन्थाः'
„ 65, „ 37, *insert* 'एकतम' after ततम, and *for* 'nine' *read* 'ten'
„ 86, „ 4, line 2, *omit* 'ऋच्, पुर्, धुर् and,' and add at the end 'ऋच्, पुर्, and धुर् (when it does not mean the yoke of a carriage) at the end of any compound, and गो when it ends a Tatpurûsha have अ added to them; *e. g.* अर्धर्चः, विष्णुपुरम्, रणधुरा, परमगवः'
„ 96, „ 3, line 4, *for* 'necessarily' *read* 'not.'
„ 102 and 103 in the lists, *read* 'लुभ्' *for* लभ्, and 'क्षुद्' *for* क्षद्.
„ 106, line 3, *for* 'अपुपूजत्' *read* 'अपूपुजत'
„ 112, Art. 2, line 5, *insert* after *in* 'ऋ (long), and'
„ „ „ 3, „ 1, *for* 'गृह्' *read* 'ग्रह्'
„ 115, „ 16, *add*, 'Before इ the अ of *Set* roots ending in म्, except चम् with आ, कम् and वम्, is not changed. The Âtm. Second and Third Aorists are not used in the Passive.'
„ 129, „ 2, *a*, after *in*, *add* 'उ short or.'
„ „ „ 5, *c*, *insert* 'मी' before मि
„ 135, last line, *add*, 'or स्यती.'

SECOND BOOK OF SANSCRIT.

LESSON. I.

The Sanscrit Verb has ten tenses and moods together. In four of these the verbs undergo peculiar modifications, with reference to which they are divided into nine conjugational classes.* These forms are called conjugational tenses and moods. The learner has been introduced to three of these in the First Book. We will now proceed to the fourth.

Potential Mood.

1. *Terminations*—same as those of the Imperfect.

Exceptions.

3rd person plural,	*Parasm.*	*Term.*	उस्
,, ,, ,,	*Âtm.*	——	रन्
1st person singular,	,,	——	अ.
3rd & 2nd pers. dual,	,,		आताम् & आथाम्.

2. ई is to be prefixed to the terminations having an initial consonant, and ईय् to those having an initial vowel.

Parasmaipada.

	Sing.	*Dual.*	*Plural.*
1st pers.	वसेयम्	वसेव	वसेम
2nd ,,	वसेः	वसेतम्	वसेत
3rd ,,	वसेत्	वसेताम्	वसेयुः

Âtmanepada.

1st pers.	मोदेय	मोदेवहि	मोदेमहि
2nd ,,	मोदेथाः	मोदेयाथाम्	मोदेध्वम्
3rd ,,	मोदेत	मोदेयाताम्	मोदेरन्

---

* Sanscrit Grammarians reckon ten, but the augment अय् which the original root undergoes in the tenth conjugation, appears not only in the four tenses and moods indicated in the text, but in several others also.

3. The potential expresses (1) probability, commands, prayers, wishes, hopes, &c., and (2) is used in dependent clauses implying these. (3) It is also used in conditional* sentences in which one statement depends on another as its reason or condition. In these two latter respects it resembles the English Subjunctive. (*See Howard's Grammar.*)

विपदाभिभूतोऽपि नाहं धर्मं त्यजेयम्.
इच्छामि सोमं पिबेद्भवान्.
गायेयं यदि गुणग्रहीतारं लभेय.
किं भो † नृत्यं शिक्षेयात् गानम्.

अयोध्यावासिनो भद्रमुखस्य पुत्रौ काश्यामध्ययनेन निमित्तेन न्यवसताम्. तत्र च वर्षद्वयं स्थित्वा तयोः कनीयाञ्ज्यायांसं वदति. हे भ्रातरस्मिन् ग्रामे निरुत्साहं मे मनः संवृत्तम्. तस्मादावां स्वभूमिं गन्तुं प्रतिष्ठेवहि. अत्र हि चिरं वसतो मातरमपश्यतश्च मे प्राणा नश्येयुस्तथाभूते सति मातापितरौ शोकपरायणौ संवर्तेयाताम्. तथापि मातृदर्शनौत्सुक्यं भवेदेव. तद्यद्यावयोर्गमनमनुमन्येरन् गुरवः कृतिनौ भवेव. ज्यायानवद-दुरून् प्रति त्वमेव गच्छेर्मनोगतं च भाषेथा यदि तेषामनुज्ञां लभेवहि श्वः प्रातरेव निर्गच्छेव. स गत्वा तथावददनन्तरमध्ययनविघ्नं प्रेक्षमाणा गुरवो ऽचिन्तयन्, नावगच्छामः कतरदत्र विधीयतां यद्येतावनुमन्येमहि नैव गच्छतमिति वा समादिशेम. गुरूणामनुमतिं लब्ध्वा तावयोध्यामगच्छताम्.

गते हि दुर्दशां लोके क्षुद्रोऽप्यहितमाचरेत् ।
पङ्के निमग्ने करिणि भेको भवति मूर्धगः ॥
सप्रमादेन बलिना दुर्बलस्याप्रमादिनः ।
युद्धे बलवतो नाशो भवेत् तस्य प्रमादतः ‡ ॥

---

* Except pluperfect conditionals.

† भोस् drops its स् when followed by a vowel or a soft consonant.

‡ तस् added to substantives gives them the sense of the ablative and sometimes of the locative.

सर्वावयवसंपूर्णां सुवृत्तामुद्वहेन्नरः ।
क्रयक्रीता च या कन्या पत्नी सा न विधीयते. ॥
अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥
तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ ।
यथा नाभिचरेतां तौ वियुक्तावितरेतरम् ॥
सुखं वा यदि वा दुःखं प्रियं वा यदि वाऽप्रियम् ।
प्राप्तं प्राप्तमनुभवे*द्धृदयेनापराजितः ॥
प्रिये नातिभृशं हृष्येदप्रिये न च संज्वरेत् ॥
न मुह्येदर्थकृच्छ्रेषु न च धर्मं परित्यजेत् ।
सत्यं मृदु प्रियं वाक्यं धीरो हितकरं वदेत् ।
आत्मोत्कर्षं तथा निन्दां परेषां परिवर्जयेत् ॥

भरतेनात्मना चाहं शपे ते मनुजाधिप ।
यथा नान्येन तुष्येयमृते रामविवासनात्. ॥

The king led his soldiers out of the city that he might fight with his enemy and rout him.

We should obtain fame if we died in defence of our country.

No man shall covet another's possessions.

Witnesses shall always tell the truth in Courts of Justice.

You should not bear the insults given by others.

If I go to Kâs'î I will bring you Sanscrit Books.

If you were to tell a lie your master would beat you.

If thou wert to taste the fruit of that tree thou wouldst die.

Would the poor Brâhmaṇas get any money if they should beg through the town?

---

* ह् preceded by any of the first four letters of a class, is changed to the fourth letter of that class optionally.

If my masters saw me doing this they would turn me out of the school.

A woman whose husband is dead may marry another even in Kaliyuga.

A wife and husband should worship Agni every day in the house.

O father and mother, I gave much money to my sisters that you might be pleased.

Two persons talking to each other might easily be suspected.

The two books may be carried in two hands.

O happy pair ! my only wish is that you should enjoy yourselves in each other's company.

VOCABULARY I.

अतिमात्रम् *adv.* greatly.
अध्ययन *n.* study.
अनुज्ञा *f.* permission.
अनुमति *f.* assent, approval.
अन्योन्य *pron.* mutual, each other.
अप्रमादिन् *adj.* (अ not, and प्रमादिन् careless) not careless, careful.
अर्थकृच्छ्र *n.* (अर्थ *m.* wealth, and कृच्छ्र difficulty) pecuniary difficulty.
अवयव *m.* a limb, a part.
अव्यभिचार or अव्यभीचार *m.* (अ not, and व्यभिचार *m.* separation) not separation, union.
आत्मोत्कर्ष *m.* (आत्मन् own, and उत्कर्ष *m.* exaltation) self-exaltation.
आमरणान्तिक *adj.* (आ up to, मरण death, and अन्त end) lasting till death, or ending with death.
इतरेतर *pron.* each other.
उत *ind.* or.
ऋते *prep.* without (used with the [*abl.*)
औत्सुक्य *n.* desire, anxiety.
कलियुग or कलि *n.* the fourth age of the world according to Hindu mythology.
कृतक्रिय *adj.* whose ceremony is performed, married.
कृतिन् *adj.* satisfied.
क्रयक्रीत *adj.* (क्रय bargain, क्रीत bought) bought with money, or by a bargain.
क्षुद्र *adj.* mean.
गान *n.* singing.
गुणग्रहीतृ *m.* *n.* one who appreciates merit.

चर् *with* आ, to observe any rules of conduct, *with* अभि to injure, to ruin.

चुद् *with* प्र 10*th* *conj*., to turn out.

जि *with* परा *Âtm*. to rout.

ज्ञेय *adj*. capable of being known.

ज्वर् *with* सम् 1*st* *conj*. *Paras*. to be angry (hot), to be afflicted.

दम्पती *m*. (*dual*) wife and husband.

दिश् *with* सम् *and* आ, to order.

दुर्दशा *f*. (दुर् bad, दशा *f*. state) bad state.

दुर्बल *adj*. weak.

धा *with* वि, to do, to create, to command.

धीर *adj*. wise, of fortitude or patience.

निमित्त *n*. motive, reason, cause.

निरुत्साह *adj*. devoid of energy, desponding.

न्यायसभा *f*. a court of justice.

पर *m*. an enemy, another, preeminent, great.

प्रमादतः *adv*. from carelessness.

प्रातर् *adv*. in the morning.

बलवत् *adj*. strong.

बलिन् *adj*. strong.

भद्रमुख *m*. the name of a person.

भरत *m*. son of Kaikeyî, one of the wives of Das'aratha, and half-brother of Râma.

भू *with* परा and *with* अभि, to overpower; to overwhelm.

भेक *m*. a frog.

भोस् *ind*. a vocative particle.

मन् *with* अनु, to assent to, to approve of.

मनुजाधिप *m*. (मनुज *m*. man, and अधिप *m*. a lord) a king o men.

मनोगत *n*. a wish; a thought.

मूर्धग *adj*. standing on the head.

मृदु *adj*. soft.

रम् to enjoy one's self.

रामविवासन *n*. (राम, and विवासन *n*. banishment) banishment of Râma.

वद् *with* सम् to converse, to speak.

वर्षद्वय *n*. two years.

वस् *with* नि, to dwell.

वह् *with* उद् to marry.

वित्त *n*. possessions.

विपत्ति *f*. misfortune.

वियुक्त *adj*. separated, disjoined.

वर्ज् 10*th* *conj*. *with* परि, to abandon, to leave off.

वृत् *with* सम्, to become.

शप् 1*st* *conj*. *Paras*. and *Âtm*. to swear.

शोकपरायण *adj*. wholly engrossed in grief.

सप्रमाद *adj*. careless.

समागम *m*. company, association.

समासेन *adv*. succinctly, shortly.

सर्वावयवसंपूर्ण *adj*. (सर्व all अवयव, and संपूर्ण full of) possessed of, or possessing all limbs.

सुवृत्त *adj*. well-behaved.

स्त्रीपुंस *m*. a woman and a man, wife and husband.

स्था *with* प्र *Âtm*. to set out.

हितकर *adj*. beneficial; salutary.

Irregularities belonging to the 1*st*, 4*th*, 6*th*, *and* 10*th Conjugations (not already noticed.)*

1. गुप् 'to protect' *Paras.*, धूप् 'to heat' *Paras.*, विच्छ् 'to go' or 'approach' *Paras.*, पण् *Paras.*, when it means 'to praise,' and पन् 'to praise' *Paras*, all of the 1st conjugation, have आय् added on to them before the conjugational sign. The उ of गुप् takes its Guṇa substitute before this आय्, as गोपायति, पणायति &c. आय् is optionally retained in the nonconjugational tenses.

2. भ्राश्, भ्लाश्, भ्रम्, क्रम्, क्लम्, त्रस्, त्रुट्, लष्, and यस् with सम् or without any preposition, all *Paras.*, belong both to the 1st and to the 4th conjugation.

3. The penultimate अ of क्रम् is lengthened when it takes Parasmaipada terminations in the conjugational tenses, as क्रामति or क्राम्यति; but Âtm., आक्रमते; similarly, क्लम्, and चम् 1st conj. with आ, lengthen their vowels.

4. अक्ष्, and तक्ष् when it means 'to shave,' belong to the 1st and 5th conjugations.

5. ध्मा 'to blow,' घ्रा 'to smell,' म्ना 'to think,' ऋ 'to go,' सृ when it means 'to run,' and शद् 'to cut,' all of the 1st conjugation, substitute in the conjugational tenses धम्, जिघ्र्, मन्, ऋच्छ्, धौ and शीय respectively. The last is Âtmanepadî in the conjugational tenses.

6. The penultimate उ of गुह् is lengthened before any strong or Guṇa-making termination.

7. दंश्, षञ्ज्, स्वञ्ज्, all *Paras.* and रञ्ज् *Paras.* and *Âtm.* all of the 1st conjugation, drop their nasal before the conjugational sign.

8. When a radical ॠ (long) does not undergo Guṇa or Vṛiddhi substitute, it is changed to इर् and to उर् if a labial precedes. The इ or उ of these is lengthened when a consonant follows. Thus, जॄ 4*th conj.* forms जीर्यति, कॄ 6*th conj.* किरति, and कॄत् 10*th conj.* कीर्तयति &c.

9. Roots of the 4th conjugation ending in ओ drop it before the conjugational sign; षो forms स्यति, दो, द्यति &c.

10. दिव्, ष्ठिव्, श्रम्, तम्, दम्, शम्, मद्, all of the 4th conjugation, and भ्रम् and क्षम् when of the 4th conjugation, lengthen their vowel in the conjugational tenses.

11. व्यध् 4th conj. is modified into विध् before the य of that conjugation.

12. The ending इ or उ short or long is changed to इय् or उव् respectively before अ, the sign of the 6th conjugation (see Rule IX. Lesson VII.)

13. भ्रस्ज् and व्रश्च् both of the 6th conjugation, are modified into भृज्ज् and वृश्च in the conjugational tenses.

14. लुप्, लिप्, खिद्, कृत्, and पिश्, all of the 6th conj., insert a nasal before the final in the conjugational tenses.

16. Some roots of the 10th conjugation are exclusively Âtmanepadî, such as तन्त्र्, चित्, भर्त्स्, मन्त्र्, तर्ज्, विद् &c.

16. Many roots belong optionally to the 1st or 10th conjugation, such as युज्, पृच्, सह्, वृज्, वृ, जॄ, रिच्, तप्, तृप्, दृभ्, अर्ह् &c.

LESSON II.

FIFTH AND EIGHT CONJUGATIONS.

Present. (*Parasmaipada and Âtmanepada.*)

1. The ten conjugations of the Sanscrit grammarians may be grouped into two classes, the first comprising the 1st, 4th, 6th, and 10th, and the second, the remaining. The general characteristic of the first is that the base * ends in अ, and of the second, that it does not end in अ.

General Rules with regard to the Conjugational Tenses of the Second Class.

2. Before certain terminations the roots, together with the conjugational signs, undergo peculiar modifications. With reference to these, we will divide the terminations into two classes, calling one set *strong*, and the other *weak*.

Parasmaipada.

3. The singulars are strong.

Exception.—The singulars of the Potential and the second person singular of the Imperative.

4. The duals and plurals are weak.

Exception.—The duals and plurals of the Imperative first person.

---

* That to which the termination is appended is called the *base*.

Âtmanepada.

5. All the terminations are weak.

Exception.—Those of the first person Imperative.

6. Before strong terminations the ending vowel and the penultimate short take Guṇa substitute.

7. In the second class of conjugations the Parasmaipada terminations of the Present are the same as those of the first class, but the Âtmanepada differ in the following particulars:—

(1) The vowel इ occurring in some of the Atmanepada terminations given in the First Book is replaced by आ. (2) The first person singular termination is ए. (3) The न् in the third person plural is dropped.

8. नु in the fifth, and उ in the eighth, conjugation are added on to the root before the terminations are applied.

5th Conjugation.

चि to collect. *Paras.* and *Âtm.*

चिनोमि	चिनुवः or चिन्वः *	चिनुमः चिन्मः
चिनोषि	चिनुथः	चिनुथ
चिनोति	चिनुतः	चिन्वन्ति †

चिन्वे	चिनुवहे or चिन्वहे	चिनुमहे or चिन्महे
चिनुषे	चन्वाथे	चिनुध्वे
चिनुते	चिन्वाते	चिन्वते

* The letter उ of a termination is dropped optionally before व् and म् provided it is not preceded by a conjunct consonant, *e. g.* चिनुवः चिन्वः, चिनुवहे चिन्वहे; but in the form आप्नुवः of the root आप् the उ is never dropped.

† In this conjugation the उ preceded by a conjunct consonant is changed to उव् when followed by a termination beginning with a vowel, as आप्नु + अन्ति = आप्नुवन्ति, शक्नुवन्ति, &c.

8th Conjugation.

तन् *Paras.* and *Átm.*, to stretch.

तनोमि	तनुवः or तन्वः	तनुमः or तन्मः
तनोषि	तनुथः	तनुथ
तनोति.	तनुतः	तन्वन्ति

तन्वे	तनुवहे or तन्वहे	तनुमहे or तन्महे
तनुषे	तन्वाथे	तनुध्वे
तनुते	तन्वाते	तन्वते

9. कृ to do, *8th Conj.*, *Paras.* and *Átm.*, assumes the form कर्, before the strong, and कुर् before the weak terminations.

Paras.			*Átm.*		
करोमि	कुर्वः*	कुर्मः	कुर्वे	कुर्वहे	कुर्महे
करोषि	कुरुथः	कुरुथ	कुरुषे	कुर्वाथे	कुरुध्वे
करोति	कुरुतः	कुर्वन्ति.	कुरुते	कुर्वाते	कुर्वते

यज्ञेषु सोमं सुन्वते ऽध्वर्यवः.
प्रत्यहं प्रातरुत्थायोपवनं च गत्वा पुष्पाण्यवचिनोमि.
महात्मनां यशांसि दिक्षु प्रतन्वन्ति कवयः.
दुःखपीडितामपि मां हृदयमर्मच्छिद्भिर्वचनैः किं पुनर्दुनोषि.
द्वाःस्थौ पुरुषौ राजकुलस्य द्वारमपावृण्वाते.
पुण्यकृतः स्वेषां सुचरितानां फलं स्वर्गलोके ऽश्नुवते.
आर्याः संसारसुखानि त्यक्त्वा किमर्थमरण्यवासमङ्गीकुरुध्वे.
श्रुतिमनोहरांश्चित्रालापान् शृण्मः.
यमहं वरं वृण्वे तं मह्यं दातुमर्हसि.
हे जगन्नायक न वयं चर्मचक्षुषा तव विभूतिमुपवीक्षितुं शक्नुमः.
यत्त्वं कुरुषे तदन्यथा विधातुं कः शक्नोति.

---

* In the case of कृ the उ is necessarily dropped before व् and म्.

केनापि रक्षसा हृतमस्माकं तुरगं वयं विचिनुमः.
वारंवारमीश्वरस्याराधनां साधवः कुर्वन्ति.
सत्कृतिर्मनुष्यस्य कीर्तिं सर्वेषु देशेषु तनोति.

The enemies of the king challenge him to fight.

You cannot conquer your passions.

We make pilgrimages to Kâs'i every year.

The *châtaka* begs water but does not obtain it.

Dost thou hear what I say?

I do not express the thought, because it is sinful.

I shut the gates of the palace.

The two instructors expound the principles of Nyâya to their pupils.

You only lay bare your own littleness by doing so.

Misers hoard money.

Prudent people accomplish their own purposes with ease.

I saw an animal. It has a thick tail, and shakes it constantly.

VOCABULARY II.

Roots of the Fifth Conjugation.

अश् *Âtm.* to get, to enjoy.

आप् *Paras.* to obtain.

चि *Paras. and Âtm.* to collect; *with* वि, to search, to seek; *with* सम्, to hoard.

दु *Paras.* to give pain to, to tease, to afflict.

धु *Paras. and Âtm.* to shake.

धृष् *Paras.* to challenge, to brave.

वृ *Paras. and Âtm.* to cover, to choose; *with* अप and आ, to open; *with* वि, to expound, to express; *with* सम्, to shut; *with* आ, to restrain, curb.

शक् *Paras.* to be able.

श्रु (शृ) *Paras.* to hear.

साध् *Paras.* to accomplish.

सु *Paras. and Âtm.* to extract Soma juice.

स्तृ *Paras. and Âtm.* to cover; *with* आ, to spread.

हि *Paras.* to go; *with* प्र, to send.

Roots of the Eighth Conjugation.

कृ *Paras. and Âtm* to do; *with* वशी, to conquer; *with* अङ्गी, to betake oneself to, to accept; *with* आविस् to lay bare, to open; *with* तिरस्., to despise; *with* प्रति, to retaliate, to resist.

क्षण् / क्षिण् { *Paras. and Âtm.* to wound.

तन् *Paras. and Âtm.* to stretch; to spread, as a sacrifice, *i.e.* to perform it; *with* प्र, to spread.

मन् *Âtm.* to mind; *with* अनु, to permit.

वन् *Âtm.* to beg.

अध्यापक *m.* an instructor.

अध्वर्यु *m.* a sacrificial priest, whose duty it is to prepare and throw the oblations into the fire.

अन्यथा *adv.* otherwise.

अशन *n.* eating.

कृपण *adj.* a miserly.

चर्मचक्षुष् *n.* (चर्मन्. hide, and चक्षुष् the eye), the physical eye.

चित्रालाप *m.* (चित्र diversified, and आलाप *m.* conversation) conversation on diverse subjects.

जगन्नायक *m.* (जगत् *n.* the universe, नायक *m.* the lord) the lord of the universe.

तुरग, तुरङ्गम *m.* a horse.

दूरदर्शिन् *adj.* prudent.

पाप *adj.* sinful.

पुण्यकृत *adj.* (पुण्य *n.* merit, and कृत् doer) meritorious.

प्रतिसंवत्सरम् *adv.* (प्रति every, and संवत्सर *m.* a year) every year.

प्रत्यहम् *adv.* (प्रति every, and अहन् *n.* day) every day.

मनोवृत्ति *f.* / इन्द्रियवृत्ति *f.* or इन्द्रिय *n.* } passion.

यज्ञ *m.* a sacrifice.

राजकुल *n.* (राजन् and कुल *n.* a house, palace) royal palace.

लघुता *f.* littleness.

वर *m.* a promise, a boon, bridegroom.

वारंवारम् *adv.* often.

विभूति *f.* power or greatness.

सत्कृति *f.* meritorious deed, good action.

स्थूल / विपुल } *adj.* thick, plentiful.

स्वहित *n.* one's own interest or purpose.

हृदयमर्मच्छिद् *adj.* (हृदय *n*, the heart; मर्मन् *n*, the vital parts, and च्छिद्, cutting) piercing the vital parts of the heart.

LESSON III.

Fifth and Eighth Conjugations.

IMPERFECT.

The Parasmaipada terminations are the same as those given for the first class.

The Âtmanepada terminations are also the same, but the इ of इताम् and इथाम् is replaced by आ (see (1) page 8); and the 3rd *pers. plu.* is अत.

आप् *Paras.* to obtain.

आप्नवम्	आप्नुव	आप्नुम
आप्नोः	आप्नुतम्	आप्नुत
आप्नोत्	आप्नुताम्	आप्नुवन्

Âtm.

आप्नुवि	आप्नुवहि	आप्नुमहि
आप्नुथाः	आप्नुवाथाम्	आप्नुध्वम्
आप्नुत	आप्नुवाताम्	आप्नुवत

8*th Conj. Paras.*

अतनवम्	अतनुव or अतन्व	अतनुम or अतन्म
अतनोः	अतनुतम्	अतनुत
अतनोत्	अतनुताम्	अतन्वन्

Âtm.

अतन्वि	अतनुवहि or अतन्वहि	अतनुमहि or अतन्महि
अतनुथाः	अतन्वाथाम्	अतनुध्वम्
अतनुत	अतन्वाताम्	अतन्वत

देवा वै यज्ञमतन्वत तांस्तन्वानानसुरा अभ्यगच्छन्.
हे संजय कुरुक्षेत्रे मामकाः पाण्डवाश्च किमकुर्वत तत्कथय.
मिलितानां राज्ञां नलमेवावृणुत दमयन्ती.
रामादीनानेतुं दूतानयोध्यां प्राहिणोज्जनकः.
एकस्मिन्निबिडारण्ये वसन् फलमूलादीनामशनेन वृत्तिमकुर्वि.
कथय नो याः कथा वृद्धेभ्यस्त्वमशृणोः.
रामं युद्धे ऽधृष्णुवन् राक्षसाः.
उद्यमं कुर्वन्नपि फलं नैवाप्नवं तस्माद्भवितव्यतैवात्रोपालभ्या.

ईदृशैः कर्मभिर्महत् पुण्यं त्वं समचिनुथाः.

भो भो ऽध्वर्यवः सोमं यूयमसुनुध्वं नवेति पृच्छति होता.

रामलक्ष्मणौ सीतामरण्ये ऽन्विष्यन्तावासुग्रीवसख्यानुष्ठानात्समीहितं नैवाश्नुवाताम्.

आपतिता आपदः प्रत्यकुर्म भवतां साहाय्येन.

Das'aratha performed a sacrifice on the banks of the Sarayû.

The ministers of the king sent me to watch the movements of the enemy.

We flung open the gates of the fortress.

What thou didst still gives pain to thy friends.

I could not see him involved in misery.

Where did you look for the books which were lost?

Bhîma and Arjuna challenged Karṇa to fight.

The two girls gathered* flowers in the garden this morning for themselves.

We restrained our indignation with difficulty when we heard that Govinda deceived Vasudeva.

Babhruvâhana wounded Arjuna in the breast by an arrow.

In the battle, the horses of the warriors were killed, but they obtained others and fought again.

Thou and Rama committed a sin for which you both deserve punishment.

---

* The Âtmanepada form of the root should be used here. When a root is both Âtmanepadî and Parasmaipadî the forms of the former are used when the result of the action is confined to one's own self, and of the latter when it is directed to another person.

VOCABULARY III.

अन्विष्यत् (*pres. part.* of इष् *4th conj. Paras. with* अनु) searching.

अमर्ष *m.* anger, indignation.

आयास *m.* difficulty, effort.

आसुग्रीवसख्यानुष्ठान *n.* (आ up to, सुग्रीव *m.* proper name, सख्य *n.* friendship and अनुष्ठान *n.* doing) up to the forming of friendship with सुग्रीव.

उपालभ्य *ad.* blamable, deserving reproach.

कृ *8th conj.* to commit.

गोविन्द proper name.

दमयन्ती *f.* the wife of Nala.

दुर्ग *m.* a fort.

नष्ट (*past part.* of नश्) lost.

निबिड *adj.* without interstices, dense.

निरूपयितुम् to watch, to examine closely; *from* रूप् *10th conj. with* नि, *Paras.*

फलमूलादि *adj.* मूल root; fruits, roots, and others.

बभ्रुवाहन *m.* a son of Arjuna the Pandava, by a serpent damsel.

भवितव्यता *f.* fate, destiny.

मन्यु *m.* anger, indignation.

मामक } *adj.* mine.
मामकीन }

मिल् *6th conj. Paras.* and *Átm.* to assemble; मिलित assembled.

रामादि *m.* (राम proper name and आदि beginning) Rama and others.

वञ्च् *10th conj. Paras. and Átm.* to deceive.

वासुदेव *m.* proper name.

विपद्ग्रस्त *m.* (विपद् *f.* misery and ग्रस्त involved or swallowed) involved in difficulty or misery.

वृत्ति *f.* livelihood, maintenance.

वै. *ind.* an expletive.

व्यापार *m.* movements.

सञ्जय *m.* proper name.

समीहित *adj. n.* what is desired.

सरयू *f.* name of a river.

साहाय्य *n.* friendship, help.

हत *adj.* killed.

हे *interj.* a vocative particle, Oh!

होतृ *m.* a sacrificial priest, whose duty it is to repeat the Mantras.

LESSON IV.

FIFTH AND EIGHTH CONJUGATIONS—(*continued*).

Parasmaipada.

Imperative.

In the second class of conjugations हि is the termination of the second person singular of the Imperative. This हि is changed to धि when any consonant except a nasal or semi-

vowel, precedes. हि is dropped in the 5th and 8th conjugations, when a conjunct consonant does not precede the उ of the conjugational sign.

आव and आम are to be considered as the terminations of the first person dual and plural.

आप्नवानि	आप्नवाव	आप्नवाम
आप्नुहि	आप्नुतम्	आप्नुत
आप्नोतु	आप्नुताम्	आप्नुवन्तु

Potential.

या is to be prefixed to the terminations of the imperfect. The third person plural termination is युस्.

चिनुयाम्	चिनुयाव	चिनुयाम
चिनुयाः	चिनुयातम्	चिनुयात
चिनुयात्	चिनुयाताम्	चिनुयुः

Âtmanepada.

Imperative.

चिनवै	चिनवावहै	चिनवामहै
चिनुष्व	चिन्वाथाम्	चिनुध्वम्
चिनुताम्	चिन्वाताम्	चिन्वताम्

Potential.

The terminations are the same as those of the Âtmanepada potential of the first class of conjugations.

चिन्वीय	चिन्वीवहि	चिन्वीमहि
चिन्वीथाः	चिन्वीयाथाम्	चिन्वीध्वम्
चिन्वीत	चिन्वीयाताम्	चिन्वीरन्

तन् should be similarly conjugated. कृ loses its conjugational उ before the potential terminations beginning with या; कुर्यात्, कुर्याताम्, कुर्युः &c.

खादिरं यूपं कुर्वीत स्वर्गकामः खादिरेणैव वै यूपेन देवाः स्वर्गलोकमजयंस्तथैवैतद्यजमानः खादिरेण यूपेन स्वर्गं लोकं जयति.

दुःखसंतापेन पच्यन्त*इव मेऽङ्गानि उत्क्वथ्यत इव हृदयं प्लुष्यत इव दृष्टिः ज्वलतीव शरीरं; अत्र यत् प्राप्तकालं तत्करोतु भवान्.

वत्स प्रसन्नोऽस्मि ते कथय किं ते प्रियं करवाणि.

हे ऋत्विजो ऽद्य सुत्यादिने सोमं सुनुध्वम्.

कथं नाम प्रभोरादेशमुल्लङ्घयितुं शक्नुयाम्.

एतैरालपैरात्मनः कार्पण्यं मापावृणुध्व.

राजन्यनुरागमाविष्कुर्वतां जना यतस्तेषाम् संकटानि नश्येयुः.

आत्मनः पुत्राणां प्रवृत्त्युपलब्धये दासं श्रीनगरं प्रहिणु.

राजन् प्रीताःस्मः शुश्रूषया तवैतया तस्मात्सर्वगुणोपेतं पुत्रमवाप्नुहि.

शृणुत रे पौराः अयं वसन्तसेनाघातकश्चारुदत्तो वधस्तम्भं नीयत तद्यदीदृशं कर्म केऽपि कुर्वीरन् दण्डमप्येतादृशं प्राप्नुयुः.

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥
तस्माद्धर्मं सहायार्थं नित्यं संचिनुयात् शनैः ॥
धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥
पूर्वे वयसि तत्कुर्यात् येन वृद्धः सुखं वसेत् ॥
यावज्जीवेन तत्कुर्यात् येनामुत्र सुखं वसेत् ॥

Let the servant cover the floor with carpets.
Let Bráhmaṇas go about the world and seek Nala.
I would do it if he should bid me.
Do not despise your enemies, for they are powerful.

---

* If a word ending in ए, ऐ, ओ or औ, is followed by a vowel, the य् and व् of the substitutes for the former are optionally dropped.

Weak men should not, if they are wise, brave strong men.

In a Soma sacrifice the priests should extract the juice of the Soma plant.

Hear what he says : "Thou art a fool," says he.

I wish you would send your sons to England for education.

Let us accomplish our purposes as long as he is well-disposed towards us.

Do not tease those harmless birds.

VOCABULARY IV.

अनपकारिन् *adj.* harmless.
अनुराग *m.* love ; good-will.
अमुत्र *adv.* in the next world.
ईदृश *adj.* such.
ऋत्विज् *m.* a sacrificial priest.
एतादृश *adj.* of this kind.
कार्पण्य *n.* meanness.
काष्ठलोष्टसम *adj.* (काष्ठ *n.* wood, लोष्ट *n.* & *m.* a lump of earth, and सम like) like wood and a lump of earth.
कृपाशील, स्निग्ध *adj.* well-disposed; friendly.
कुथ *m.* a carpet.
क्वथ् 1*st.* *conj.* *Paras.* with उत् to boil.
खादिर *adj.* of a tree named खदिर.
चारुदत्त *m.* name of a person.
दुस्तर *adj.* difficult to be surmounted, insurmountable.
दुःखसन्ताप *m.* (दुःख pain, and सन्ताप *m.* heat) heat of pain, sorrow.
प्रवृत्त्युपलब्धि, (प्रवृत्ति intelligence, and उपलब्धि getting) getting intelligence.
प्लुष् 1*st* *conj.* *Paras.* to burn.
भूमि *f.* floor.
यजमान *m.* a sacrificer.
यूप *m.* a sacrificial post to which the animal is tied.
लङ्घ् 1*st* *conj.* *Paras.* *and* *Átm.* to go; *with* उत् 10*th* *conj.* to violate ; transgress.
वत्स *m.* a child ; darling ; a calf.
वधस्तम्भ *m.* (वध killing, and स्तम्भ post) gallows.
वसन्तसेनाघातक *m.* (वसन्तसेना *f.* name of a woman and घातक destroyer) murderer of वसन्तसेना.
विमुख *adj.* with the face turned aside.
शुश्रूषा *f.* reverence, service.
सुत्यादिन *n.* the day on which Soma juice is drunk in the Soma sacrifice.
स्वर्गकाम *m.* one longing after heaven.
स्वर्गलोक *m.* the heaven.

2 *sbs**

LESSON V.

NINTH CONJUGATION.

Present and Imperative.

In the ninth conjugation ना is inserted between the root and the terminations. The ना assumes the form नी before weak terminations beginning with consonants, and न् before the weak terminations beginning with vowels.

The terminations belonging to the second class of conjugations have been shown in the last three lessons.

क्री To buy. *Paras. and Átm.*

Present—Paras.

क्रीणामि	क्रीणीवः	क्रीणीमः
क्रीणासि	क्रीणीथः	क्रीणीथ
क्रीणाति	क्रीणीतः	क्रीणन्ति

Átm.

क्रीणे	क्रीणीवहे	क्रीणीमहे
क्रीणीषे	क्रीणाथे	क्रीणीध्वे
क्रीणीते	क्रीणाते	क्रीणते

Imperative—Paras.

क्रीणानि	क्रीणाव	क्रीणाम
क्रीणीहि	क्रीणीतम्	क्रीणीत
क्रीणातु	क्रीणीताम्	क्रीणन्तु

Átm.

क्रीणै	क्रीणावहै	क्रीणामहै
क्रीणीष्व	क्रीणाथाम्	क्रीणीध्वम्
क्रीणीताम्	क्रीणाताम्	क्रीणताम्

When a root ends in a consonant the Imperative second person singular Paras. is made up simply by adding आन to the root; as मुष् to steal, मुषाण steal (thou).

अग्नितप्तं सुवर्णं विलिनाति.
प्रियायै दातुं पुष्पस्रजं ग्रथ्नामि.
दोहनकाले वत्सं स्तम्भे बध्नन्ति.
अस्मिन्नरण्ये मार्गं कर्तुं तरून् लुनीहि.
अयं तव सदाचारस्ते लक्ष्मीं पुष्णातु.
युद्धेषु वीराः शत्रूणां शिरोभिर्भूमिमास्तृणते.
उद्धतं गच्छन्त्यास्तव गलितमुत्तरीयं, गृहाणैतत्.
विवाहविधौ कन्यायाः पाणिं वरो गृह्णाति.
सुवर्णशतं दत्वा वयमश्वं महाजवं क्रीणीमहे.
अपेक्षितं वृणतां भवन्त इत्यस्मानवदत्कृपालुर्भगवान्.
रुद्रो देवानवददहं वरं वृणे? वृणीष्वेति ते ऽभाषन्त.

पावकस्तीर्थोदकं च पापकृतो पुनीत इति ब्राह्मणा वदन्ति.

क्षणध्वंसिनो मनुजा वयमनाद्यनन्तस्य परमेश्वरस्य कथं तत्त्वं जानीमः.

अस्मिन्महति दुर्भिक्षे धान्यं न लभ्यते ततः किमश्नाम कथंच जीवितं धारयाम.

प्रीणाति यः सुचरितैः पितरं स पुत्रः
यद्भर्तुरेव हितमिच्छति तत्कलत्रम् ।
तन्मित्रमापदि सुखे च समक्रियं य-
देतत्त्रयं जगति पुण्यकृतो लभन्ते ॥

The wind shakes the tops of trees.

Do (thou) not steal money; for the officers of the king punish those who do it (steal money).

We eat nothing on fasting-days.

The Brâhmaṇas now-a-days take prize-money (Dakshiṇâ) even from Yavanas.

Purchase (thou) large heaps of corn for me at Bombay.

Govinda lops off the branches of the tree.

Let Nârâyaṇa fill his pot with water at the tank.

Thou dost not know their fraudulent schemes.

Let them curb their desires, which often carry them astray.

I always please everybody coming to my house.

I have stayed here for a long time; permit me to go.

O Gods ! you purify sinful men when they simply remember you.

VOCABULARY V.

Roots of the Ninth Conjugation.

अश् *Paras.* to eat.

क्री *Paras. and Átm.* to buy.

क्लिश् *Paras.* to torture, to give pain to.

क्षुभ् *Paras.* to agitate.

ग्रन्थ् *Paras.* to put together.

*ग्रह् (गृह्) *Paras. and Átm.* to take, *with* नि to curb.

ज्ञा (जा) *Paras. and Átm.* to know, *with* अनु, to permit.

पुष् *Paras.* to nourish.

प्री *Paras. and Átm.* to love, please.

†बन्ध् *Paras.* to tie, to fasten.

मन्थ् to churn.

मी *Paras. and Átm.* to destroy.

मुष् *Paras.* to steal.

क्षुद् *Paras.* to pound, to reduce to atoms.

श्री *Paras. and Átm.* to cook.

स्तम्भ् *Paras.* to stop.

‡पू *Paras. and Átm.* to purify.

ली *with* वि *Paras.* to melt.

लू *Paras. and Átm.* to cut, lop off.

स्तॄ *Paras. and Átm.* to cover; *with* आ to cover, to spread.

जॄ *Paras.* to become old, to wear out.

धू *Paras. and Átm.* to shake.

पॄ *Paras*, to fill.

दॄ *Paras.* to tear.

वॄ *Paras and Átm.* to choose.

अग्नितप्त *adj.* (अग्नि and तप्त heated) heated by fire.

अनाद्यनन्त (अनादि without beginning, and अनन्त without end) having neither beginning nor end.

उत्तरीय *n.* an upper garment.

उद्धत *adv.* (*past part.* of हन *with* उत्) carelessly or tumultuously.

उपवासदिन *n.* (उपवास fast, and दिन a day) a fasting day.

उत्पथं *adv.* astray.

कपटप्रबन्ध *m.* (कपट fraud, प्रबन्ध *m.* scheme) a fraudulent scheme.

कलत्र *n.* wife.

कुम्भ *m.* a pot, a jar.

कृपालु *adj.* kind.

---

* The forms which some roots assume in the conjugational tenses are enclosed within brackets.

† In this conjugation the penultimate nasal of a root is dropped.

‡ पू and the following eight roots shorten their ending vowel in the conjugational tenses.

क्षणध्वंसिन् (क्षण *m.* a moment, ध्वंसिन् perishing) perishing in a moment.

तीर्थोदक (तीर्थ a holy thing, such as a river, and उदक *n.* water) holy water.

दोहनकाल *m.* (दोहन *n.* milking, काल time) time of milking.

पापकृत् *adj.* (पाप *n.* sin, and कृत् doer) one who commits sin.

पावक *m.* fire.

पुष्पस्रज् *f.* (पुष्प and स्रज् *f.* garland) a garland of flowers.

मनुज *m.* a man.

महाजव *adj.* (महत् great, and जव *m.* speed) very swift.

यवन *m.* a foreigner, a Mahomedan.

राजपुरुष *m.* an officer of a king, king's man.

रुद्र *m.* the god S'iva.

विवाहविधि *m.* (विवाह *m.* marriage, and विधि *m.* ceremony) ceremony of marriage.

सदाचार *m.* (सद् good, and आचार *m.* conduct) good conduct.

सुवर्णशत *n.* (सुवर्ण a golden coin, शत *n.* a hundred) a hundred coins of gold.

संप्रति *adv.* now-a-days.

समक्रिय (सम equal, and क्रिया *f.* doing) doing equally, even-handed.

स्तम्भ *m.* a post.

LESSON VI.

Imperfect and Potential.

Imperfect.

Paras.

अक्रीणाम्	अक्रीणीव	अक्रीणीम
अक्रीणाः	अक्रीणीतम्	अक्रीणीत
अक्रीणात्	अक्रीणीताम्	अक्रीणन्

Átm.

अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
अक्रीणीथाः	अक्रीणाथाम्	अक्रीणीध्वम्
अक्रीणीत	अक्रीणाताम्	अक्रीणत

Potential.

Paras.

क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम
क्रीणीयाः	क्रीणीयातम्	क्रीणीयात
क्रीणीयात्	क्रीणीयाताम्	क्रीणीयुः

Âtm.

क्रीणीय	क्रीणीवहि	क्रीणीमहि
क्रीणीथाः	क्रीणीयाथाम्	क्रीणीध्वम्
क्रीणीत	क्रीणीयाताम्	क्रीणीरन्

कार्तिक्येकादश्यां कथयत कान् पदार्थानाश्नीत.

क्व तानि वस्त्राणि यानि त्वमक्रीणीथाः.

रे परिचारक किमर्थमद्य भूमिं कटैर्नास्तृणाः ?

यज्ञांस्तन्वाना वयं बहून् पशून् यूपे देवेभ्यो ऽबध्नीम.

तस्मिन् देशे मया सार्धं योद्धुं बहवो भटा आगतास्तानहमेकाकी शस्त्रास्त्रैरमृद्नाम्.

न कन्यायाः शुल्कं गृह्णीयादिति शास्त्रप्रतिषेधे सत्यपि केचिदुदरंभरयो ब्राह्मणा गृह्णन्त्येव.

दमयन्त्याः स्वयंवरकाले बहवो राजानो मामियं वृणीत मामियं वृणीतेति वदन्तः कुण्डिनपुरमागता रङ्गं प्राविशन्. नलं वुवूर्षुर्दमयन्ती रङ्गागतान् नृपान् प्रेक्षमाणा नलतुल्याकृतीन् पञ्च पुरुषानपश्यत्. ततः संदेहान्नाभ्यजानान्नलं नृपं, तेषां चत्वारो नलरूपधारिण इन्द्रादयो देवा इति ज्ञात्वाभाषत, कथं देवान् जानीयां कथं च नलं नृपं बोधेयम्. यदा सा देवान् शरणंगता तदा ते स्वीयानि रूपाण्याविरकुर्वन्. पश्चान्नलं नृपं दमयन्त्यवृणीत. अनन्तरं देवानां कोपं वारयितुं तावुभौ स्तुतिभिस्तानप्रीणीतां. ततो देवा नलं वरैरन्वगृह्णन्.

Having made the mountain Mandara their churning handle, the gods churned the ocean.

I sold my books and furniture, but did not get much money.

Indra reduced to atoms his enemy, Vṛittra, who was a Brâhmaṇa. He thus committed the sin of Brâhmaṇa-murder, from which we did not purify him.

When didst thou put together the sayings of the Ṛishis?

If you should please the gods by your piety, they would bestow favours on you.

Râma and Lakshmaṇa lived in this forest with Sîtâ, and ate roots and fruits.

Why did you pluck the flowers from their stems in the garden, notwithstanding* I told you not to do so?

If I took Govinda's books the master would reprove me.

Did you not know that the Pâṇḍavas resided for one year in the country of Virâṭa?

VOCABULARY VI.

अनुग्रह *m.* favour.

इन्द्रादि *m.* (इन्द्र and आदि beginning, having Indra at the head) Indra and others.

उदरंभरि *adj.* (उदर *n.* stomach, and भृ to fill) one who fills his belly or stomach, selfishly greedy.

एकाकिन् *adj.* alone, solitary.

कट *m.* a mat.

कुण्डिनपुर *n.* name of a city.

कार्त्तिक्येकादशी *f.* (कार्त्तिकी belonging to the month of Kârtika, and एकादशी *f.* eleventh) the eleventh day of Kârtika.

ग्रह् *with* अनु to receive in a friendly manner, to favour.

गृहोपस्कर *m.* furniture.

चत्वारः *numer. nom. plu.* four.

ज्ञा *with* अभि, to recognize.

दिश् *with* प्रति & आ } to reprove.
भर्त्स् *with* निर् 10*th conj.* }

नलतुल्याकृति *m.* (नल, तुल्य like, and आकृति form) having the form of Nala.

नलरूपधारिन् *adj.* (नल, रूप *n.* form, and धारिन् assuming) one who has assumed the form of Nala.

पञ्च *numer. nom. and acc. plu.* five.

परिचारक *m.* an attendant.

बन्धन *n.* stem of a flower.

ब्रह्महत्या *f.* murder of a Brâhmaṇa.

भक्ति *f.* piety.

भट *m.* a soldier.

मृद् 9*th conj.* to reduce to atoms.

लू *with* वि and प्र, 9*th conj.* to pluck.

मन्थनदण्ड *m.* (मन्थन *n.* churning, and दण्ड, handle) churning handle.

मन्दर *m.* name of a mountain.

---

* See note*, page 71, First Book, Fourth Edition.

रङ्ग *m.* the place where any great thing is done, stage.

रङ्गागत *adj.* come to the stage.

वचन *n.* } saying.
उक्ति *f.* }

विराट *m.* name of a king.

वुवूर्षु *adj.* desirous of choosing.

वृत्र *m.* name of Indra's enemy, who was thought to be a Brâhmaṇa.

शस्त्रास्त्र *n.* weapons of all kinds.

शास्त्रप्रतिषेध *m.* (शास्त्र *n.* scripture, and प्रतिषेध *m.* prohibition) scriptural prohibition.

शुल्क *m.* & *n.* the money given to the parents of a bride, originally as a purchase price.

वार् 10*th conj.* to keep off, to stop.

संदेह *m.* doubt.

सार्धम् *ind.* with (used with the *instrumental*).

स्वयंवरकाल *m.* स्वयंवर *m.* choice of a husband, and काल *m.* time) time of choosing a husband.

LESSON VII.

Second Conjugation.

In the second conjugation the terminations are directly applied to the roots.

Present and Imperative.

Most of the roots of this conjugation are irregular; we will proceed to notice the peculiarities of most of these.

1. असि is the second person singular of the Present of अस्, to be.

The अ of this root is dropped before weak terminations; as स्तः, सन्ति.

एधि is the second person singular of the Imperative.

2. The न् of हन् is dropped before a weak termination beginning with a hard consonant, and the penultimate अ before one beginning with a vowel; as हतः, घ्नन्ति.

जहि is the second person singular of the Imperative.

3. The roots ईश् and ईड् have the augment ई attached to

them before terminations beginning with स् and ध्, except that of the Imperfect second person plural; as, ईशिषे, 'thou rulest.'

4. The ending vowel of शी, to 'lie down,' takes its Guṇa substitute before all the personal terminations; as शेते, शयाते &c.

In the case of this root र् is prefixed to the termination of the third person plural, as शेरते, अशेरत.

5. The ending उ of roots takes its Vṛiddhi substitute, *i.e.* becomes औ, when followed by a strong termination beginning with a consonant, as नौमि, I praise.

6. After स्तु and रु the augment ई is optionally prefixed to the terminations beginning with a consonant, as स्तौति or स्तवीति, स्तुतः or स्तुवीतः

7. After ब्रू the strong terminations beginning with a consonant have the augment ई prefixed to them, as ब्रवीमि 'I speak.'

8. The following are five irregular forms of the present tense of a defective root, which means 'to speak,' आह 3rd pers. sing.; आहतुः 3rd pers. dual; आहुः 3rd pers. pl.; आत्थ 2nd pers. sing.; आहथुः 2nd pers. dual.

9. After रुद्, स्वप्, श्वस्, अन् and जक्ष् the augment इ is prefixed to the terminations beginning with any consonant, except य, as रोदिमि, रुदिवः

10. The vowel of शास् is changed to इ before the consonantal weak terminations, as शिष्टः

11. The termination of the third person plural, as appended to the roots शास्, जक्ष्, चकास्, दरिद्रा and जागृ, loses its न्.

The Imperative second person singular of शास् is शाधि and of चकास्, चकाद्धि or चकाधि.

12. The final आ of दरिद्रा is dropped before the weak terminations beginning with a vowel and changed to इ before those with an initial consonant.

13. The व of वश् is changed to उ before the weak terminations.

14. The penultimate ऋ of मृज् takes its Vriddhi substitute before strong terminations, and optionally before the vowel weak.

15. The first personal terminations of the Imperative as appended to सू 'to give birth to,' are weak.

Several phonetic changes take place when the terminations are applied to some of these roots. These we will notice.*

I. ह् immediately followed by न्, is changed to घ्, as घ्नन्ति, third person plural, present tense.

II. The ending ह् of a root is changed to ढ्, when it is followed by any consonant, except a nasal or a semi-vowel, or by nothing.

III. त् and थ् following a soft aspirate or the fourth letter of a class are changed to ध्. Thus लिह् followed by तस्, becomes (by Rule II.) लिढ् + तस्, and by this rule लिढ् + धस्, and by second part of the rule in Note, page 24, First Book, लिढ् + ढस्. Then,

IV. ढ् followed by ढ् is dropped, and the preceding vowel, if short, is made long. Thus we have लीढः.

V. Roots beginning with द्, and ending with ह्, change the ह् to घ् under the same circumstances as those mentioned in Rule II., as दुह् + तस् is दुघ् + तस्; by III. it is दुघ् + धस्, and by the rule in Note §, page 23, First Book, it is दुग्धः.

* These and such other rules as are stated in general terms should be made applicable whenever they admit of it, and not only to the subject of the particular Lesson in which they occur.

VI. ड् or ष् followed by स् is changed to क्; लेढ् + सि = लेक्षि.

VII. When a root has or consists of a syllable beginning with ब्, ग्, द्, and ending with a soft aspirate (fourth letter), the ब् is changed to भ्, ग् to घ्, and the द् to ध्, when the syllable is followed by स्, ध्व्, or nothing.

VIII. When a conjunct consonant, the first member of which is स् or क्, is at the end of a word, or followed by any consonant, except a nasal or a semi-vowel, the क् or स् is dropped; thus in चक्ष् + से, the क् is dropped, and we have चष् + से; then ष् is changed to क् (Rule VI.), and से becomes षे (by the rule in Note † at page 77, First Book), and the form is चक्षे, 'thou speakest.'

IX. A root ending in इ or उ, short or long, changes the short or long इ to इय्, and उ, short or long, to उव्, when followed by a weak termination beginning with a vowel; but the इ, short or long, is changed to य् when the preceding base consists of more than one syllable, and the इ is not preceded by a conjunct consonant; as ब्रू + अते = ब्रुवते, but जिगि + अतुः = जिग्यतुः, but चिक्षि + अतुस् = चिक्षियतुः *Exception:*—The root इ, to go, is changed to य् before vowel weak terminations, but not before those of the perfect, as इ + अन्ति = यन्ति.

X. Roots ending in श् or छ्, and the roots व्रश्च्, भ्रस्ज्, सृज्, मृज्, यज्, राज्, भ्राज् change their final to ष् when followed by any consonant except a nasal or a semi-vowel, or by nothing; as ईश् + ते = ईष् + टे = ईष्टे; मृज् + ति = मार्ज् + ति (14, page 26) = मार्ष् + ति = मार्ष् + टि = मार्ष्टि.

XI. The ending स् of a root is dropped before a termination beginning with ध्, as आस् + ध्वे = आध्वे; वस् + ध्वे = वध्वे.*

---

* The student should take care to commit these eleven rules to memory, though they are somewhat difficult; for, once he knows them, the Sanscrit verb will lose half its difficulty.

Parasmaipada.

लिह्, 'to lick.' *Present.*

लेह्मि	लिह्वः	लिह्मः
लेक्षि	लीढः	लीढ
लेढि	लीढः	लिहन्ति

Imperative.

लेहानि	लेहाव	लेहाम
लीढि	लीढम्	लीढ
लेढु	लीढाम्	लिहन्तु

दुह्, 'to milk.' *Present.*

दोह्मि	दुह्वः	दुह्मः
धोक्षि	दुग्धः	दुग्ध
दोग्धि	दुग्धः	दुहन्ति

Âtmanepada.

Present.

लिहे	लिह्वहे	लिह्महे
लिक्षे	लिहाथे	लीढ्वे
लीढे	लिहाते	लिहते

Imperative.

लेहै	लेहावहै	लेहामहै
लिक्ष्व	लिहाथाम्	लीढ्वम्
लीढाम्	लिहाताम्	लिहताम्

Present.

दुहे	दुह्वहे	दुह्महे
धुक्षे	दुहाथे	धुग्ध्वे
दुग्धे	दुहाते	दुहते

गोपः सायं धेनूर्दोग्धि पयः.

अस्मिन् जगति ये सन्ति कवयस्तेभ्यो नमस्कृत्यैतं ग्रन्थमारभे.

पृच्छ बालकः किं रोदिति.

तस्मिन् पुष्पे भ्रमरो मधु लीढः

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम्.

अश्विनौ मनदमपि सौन्दर्येऽतिशयाते.

योऽस्मान् द्वेष्टि यं च वयं द्विष्मस्तं ग्रन्थिमान्यस्माभिः पठ्यमानानि मन्त्राक्षराणि.

हे जगन्नाथाखिलस्यैतस्य वस्तुजातस्य त्वमीशिषे.

हे दीनबन्धो यद्यस्मै नम्रस्य पापं भवित्तत्प्रतिजहि.

त्वां ब्रह्मादयः सर्वे देवाः स्तुवन्ति, ऋषयश्च सर्वे.

ईदृशं त्वां शरणमुपैमि, प्रसीद, पाहि मां नरकाद् घोरात्.

अस्यां पाठशालायां बालकाः काव्यमधीयते.

तरुषु मधुरं रुवन्ति पक्षिणो वायुश्च शीतलो वाति तस्माद्रम्यमिदं स्थानमत्रैव वृक्षमूले शिलामध्यासामहै.

भो भोः पौराः क्व गतो ऽस्माकं महाराजः? किं ब्रूथ? देव्या सह क्रीडाशैलमध्यास्तइति. एवमस्तु. अहं तत्र गच्छामि सर्वं च वृत्तं कथयामि.

आचक्ष्व क्व मामेकाकिनीमत्र विहाय यासि?

वत्से समाश्वसिहि समाश्वसिहि. अयमागतस्तव पुत्रको यं त्वं मृतं मन्यसे.

गोविन्दः स्मितेनात्मनः कोपमपह्नुते.

आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः ।
शेते निपद्यमानस्य *चराति चरतो भगः ॥
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
य एनं † वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

---

* This is an irregular form for चरति ; or the अ of र is lengthened for the metre.

† Meaning the soul.

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥
निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥
यद्वाचानभ्युदितं येन वागभ्युद्यते* ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते. ॥

प्राप्य चाप्युत्तमं जन्म
लब्ध्वा चेन्द्रियसौष्ठवम् ।
न वेत्त्यात्महितं यस्तु
स भवेदात्मघातकः ॥

We do not believe in Govinda's words.

You praise worldly men for nothing.

What I say is this, Never hate a man simply because his caste is different.

These birds sleep or lie down on the banks of the Gomatî.

He tells me that Govinda is not a man of probity.

Child, do not cry; here comes your mother with (having taken) sweetmeat in her hands.

These two cows bring forth calves every year.

Dost thou not know that Janaka was Râma's father-in-law?

Let the Pâṇḍavas kill all the wicked Kurus in battle.

Do not drive the bee from the flower; let it lick honey.

What subject do thou and thy brother study at school?

On the top of high mountains we respire with difficulty.

While at midnight all men sleep, Hari is awake and reads his books.

It seems to me that the people of this place are poor.

---

* वद्, वह्, वच्, यज्, वप्, स्वप्, and a few others, change their व् or य् to उ or इ when followed by the passive य्, or any other weak termination. (See Rule Lesson XII.)

VOCABULARY VII.

Roots of the Second Conjugation.

अन् *Paras.* to breathe.
*अस् *Paras.* to be.
आस् *Átm.* to sit; *with* अधि to sit; *with* उप to adore, to worship.
इ *Paras.* to go; *with* शरणम् and उप to submit; *with* आ to come; *with* अव to know.
इ *with* अधि, *Átm.* to study.
ईड् *Átm.* to praise.
ईश् *Átm.* to rule.
ख्या *Paras.* to tell.
चकास् *Paras.* to shine.
चक्ष् *Átm.* to speak; *with* आ to tell.
जक्ष् *Paras.* to eat.
जागृ *Paras.* to be awake.
दरिद्रा *Paras.* to be poor.
दुह् *Paras. and Átm.* to milk.
द्विष् *Paras. and Átm.* to hate.
नु *Paras.* to praise.
पा *Paras.* to protect.
ब्रू *Paras. & Átm.* to speak.
भा *Paras.* to seem, to appear, to shine.
मृज् *Paras.* to clean, to sweep.
या *Paras.* to go.
यु *Paras.* to join.
रु *Paras.* to make noise.
रुद् *Paras.* to weep.
लिह् *Paras.* and *Átm.* to lick.
वश् *Paras.* to wish, to shine.
वस् *Átm.* to dress.
वा *Paras.* to blow.
†विद् *Paras.* to know.
शास् *Paras.* to govern, to regulate, to discipline.
शी *Átm.* to sleep; *with* अति to surpass.
श्वस् *Paras.* to breathe; *with* नि to respire; *with* वि to believe, to confide; *with* सम् and आ, to calm one-self, to take courage.
सू *Átm.* to give birth to.
स्तु *Paras. and Átm.* to praise.
स्ना *Paras.* to bathe.
स्नु *Paras.* to drop, to ooze.
स्वप् *Paras.* to sleep.
हन् *Paras.* to kill, *with* प्रति to kill, to destroy.
ह्नु *Átm.* to conceal, *with* अप or *with* नि.

---

* The roots अस्, चक्ष् and ब्रू are used in the Conjugational Tenses only. चक्ष् is used in the Perfect also.

† The forms of the present tense of this root are also made up by adding to it the terminations of the Perfect; as वेद, विदतुः, विदुः, &c. (See Lesson XI.)

अनभ्युदित *adj.* (अन् not, अभ्युदित expressed) not expressed or made distinct.

अश्विन् *m.* (used in the dual) the twin celestial physicians, Castor and Pollox.

आत्मघातक (आत्मन् self, and घातक destroyer) self-destroyer.

आत्महित *n.* (आत्मन् self, and हित *n.* benefit) one's own benefit.

आसीन *adj.* sitting. *pr. pt.* of आस्.

आहव *m.* battle.

इन्द्रियसौष्ठव *n.* (इन्द्रिय *n.* limb or senses, and सौष्ठव *n.* beauty, goodness) handsome make.

उभ *adj. Pron.* both.

ऊर्ध्व *adj.* erect, upper.

कृ *with* नमस् to bow to.

काव्य *n.* a poem.

कोप *m.* anger.

क्रीडाशैल *m.* (क्रीडा *f.* amusement, diversion, शैल *m.* a mountain) a pleasure mountain or embankment.

गोमती *f.* name of a river.

घोर *adj.* horrible.

चल् *with* प्र & वि to remove, move aside.

चुद् 10*th conj.* to drive.

जगन्नाथ *m.* (जगत् *n.* universe, नाथ *m.* lord) the lord of the universe.

दरिद्र *adj.* poor.

दीनबन्धु *m.* (दीन *adj.* poor, बन्धु *m.* brother) brother of those that are poor.

दुष्ट } *adj.* wicked.
पाप }

नम्र *adj.* humble.

देव *adj.* shining.

नरक *m.* hell.

निपद्यमान *pr. pt.* of पद् *with* नि, lying down.

निशीथ *m.* midnight.

नीतिनिपुण *adj.* (नीति *f.* politics or prudence; निपुण *adj.* proficient) proficient in politics, or very prudent.

न्याय्य *adj.* just, right, proper.

पठ्यमान *adj.* what is being recited; from पठ् 1*st conj. Paras.* to recite or read.

पथः (*ablative sing.* of पथिन् *m.* road) from the way.

पद् *n.* footstep.

पुरोहित *m.* a family priest, a chaplain.

ब्रह्मन् *n.* the divine cause and essence of the universe.

ब्रह्मादि *m.* (ब्रह्मन् *m.* and आदि, beginning) the god Brahmâ and others.

भग *m.* luck, prosperity.

भिन्न *adj.* different.

मधुरम् *adv.* sweetly.

मन्त्राक्षर *n.* a syllable of a holy or vedic verse.

महाराज *m.* lord.

यथेष्टम् *adv.* according to fancy, to heart's content.

युगान्तर *n.* (युग age, period; अन्तर another) another age or period.

रम्य *adj.* pleasant.

वत्सा *f.* dear, a female child.

वस्तुजात *adj.* (वस्तु and जात, a collection) every thing that exists.

विश् *with* सम् and आ, to enter in.
विहाय, having abandoned; *abs.* from हा, to abandon.
विषय *m.* subject.
वृक्षमूल *n.* (वृक्ष *m.* tree, and मूल *n.* root) the root of a tree.
वृत्त *n.* what has taken place; an event.
व्यर्थम् *adv.* for nothing.
शीतल *adj.* cool.
श्रोत्र *n.* ear.
श्वशुर *m.* father-in-law.
सत्यता, सत्यशीलता } *f.* probity.
सद् (सीद्) 1*st conj. Paras.* to go; *with* प्र, to be gracious or pleased.
संयमिन् *m.* a sage who has curbed his passions.
संसारिन् *m.* a worldly man.
सर्वभूत *n.* (सर्व all *n.* भूत *n.* creature) all creatures.
सायम् *adv.* in the evening.
स्मित *n.* smile.
हन्तृ *m.* killer.

LESSON VIII.

SECOND CONJUGATION—*continued.*

Imperfect and Potential.

1. The root अद्, to eat, has an अ attached to it before the स् and त् of the imperfect.

2. After the root अस् to be, the terminations स् and त् of the imperfect take the augment ई long.

3. After द्विष् and roots ending in आ the termination of the imperfect third person plural is optionally उस् before which the ending vowel is dropped, as अया + उस् = अय् + उस् = अयुस् or अयान्.

विद्, जागृ, शास्, जक्ष्, चकास् and दरिद्रा take this termination necessarily, before which the ending vowel takes its Guṇa substitute; अविद् + उस् = अविदुः, अजागरुः.

4. After रुद्, स्वप्, श्वस्, अन्, and जक्ष्, the augment ई or अ is prefixed to the स् and त् of the imperfect; as अरुद्+ईत् or अत्=अरोदीत् or अरोदत्.

I. A consonant at the end of a word is changed to the first or third of its class. Thus in अलेह् + त् (Imperfect, third person singular) त् is dropped (by the rule in note *, page 68, First Book), and ह् is changed to ढ् which becomes ट् or ड्, and the form is thus अलेट् or अलेड्.

II. The ending स् of a root is changed to त् before the termination त् and optionally before स्; अशात्, and अशात् or अशास्.

III. The ending द् of a root is optionally changed to र्, or visarga in the Imperfect, second person singular, as अवेः.

Parasmaipada.

Imperfect.

Sing.	*Dual.*	*Plural.*
अदोहम्	अदुह्व	अदुह्म
अधोक्	अदुग्धम्	अदुग्ध
अधोक्	अदुग्धाम्	अदुहन्

Potential.

Sing.	*Dual.*	*Plural.*
दुह्याम्	दुह्याव	दुह्याम
दुह्याः	दुह्यातम्	दुह्यात
दुह्यात्	दुह्याताम्	दुह्युः

Âtmanepada.

Imperfect.

Sing.	*Dual.*	*Plural.*
अदुहि	अदुह्वहि	अदुह्महि
अदुग्धाः	अदुहाथाम्	अधुग्ध्वम्
अदुग्ध	अदुहाताम्	अदुहत

Potential.

Sing.	*Dual.*	*Plural.*
दुहीय	दुहीवहि	दुहीमहि
दुहीथाः	दुहीयाथाम्	दुहीध्वम्
दुहीत	दुहीयाताम्	दुहीरन्

Imperfect—Parasmaipada.

अलेहम्	अलिह्व	अलिह्म
अलेट्	अलीढम्	अलीढ
अलेट्	अलीढाम्	अलिहन्

Átmanepada.

अलिहि	अलिह्वहि	अलिह्महि
अलीढाः	अलिहाथाम्	अलीढ्वम्
अलीढ	अलिहाताम्	अलिहत

अहरहः स्नात्वा संध्यामुपासीत.

दशरथस्य भार्या कौसल्या चैत्रे नवम्यां तिथौ मध्याह्ने पुत्रं रामं प्रासूत.

पारिक्षितस्य जनमेजयस्य सत्रं सारमेयोऽभ्यैत्.

तत्र च जनमेजयस्य भ्रातरौ तमभ्यहताम्.

सोऽरोदीत्; रुदंश्च मातृसमीपमयात्.

मातापृच्छत् वत्स किं रोदिषि कस्त्वामभ्यहन्.

सोऽब्रवीज्जनमेजयस्य सत्रमायं तत्र केऽपि मामभ्यघ्नन्.

मातावदत् किं त्वमकरोः कच्चित्तेषां हवींष्यवालीढाः?

सोऽभाषत नाहं हवींष्यवालिहि.

सरमा सत्रभूमिं गत्वोच्चैर्वाचाब्रूत.

अयं मे पुत्रको न युष्मानस्पृशन्नापि हवींष्यवालेट् तत्किमेनमनपराधिनमभ्याहत.

तां न कोऽपि प्रत्यभाषत तेन क्रुद्धा सा देवशुनी सरमा जनमेजयं शप्त्वा गृहमयात्.

द्रोणाच्छस्त्रविद्यामध्यैयत पाण्डवाः कुशलवौ वाल्मीकेरध्यैयाताम् कर्णश्च परशुरामादध्यैत.

यथा पाण्डवा रणे नास्मान् हन्युस्तथा विधीयताम्.

स राजा दिग्विजयादारभ्यात्मनः सर्ववृत्तान्तं गन्धर्वकन्याया आचष्ट.

देववरादन्तःपुरं प्रविशन्तं मां रक्षितारो नाविदुः.

विदेहान् गच्छन्तो वयमेकरात्रं गङ्गायास्तीरे ऽवसाम तत्र च पूर्वरात्रे नाना रम्याः कथाः कृत्वानन्तरमस्वपिम.

ब्रूयात् क्षमो गभीरोऽसीति बत युधिष्ठरं प्रभुं को न.

कथमहं बली स्यां कथं द्विषो हन्यां कथं वसुधां शिष्यां कथं च मां प्रजा विश्वस्युः कथं च प्रकृतय उपासीरन्नित्येवं चिन्तयतस्तस्य रात्रिरयात्-

यस्य वाङ्मनसो स्यातां सम्यक् प्रणिहिते सदा ।
तपस्त्यागश्च सत्यं च स वै परमवाप्नुयात् ॥

The sons of Dhritarâshtra hated the sons of Pându, and deprived them of all their wealth. The Pândavas then went to a forest.

Thither many Brâhmanas followed them.

Then said Yudhishthira to them, "You should not follow us, we are now without wealth, and cannot give you food."

The Brâhmanas then said, "We are able to earn our own food."

Yudhishthira then did not reject them.

But he was* unwilling that the Brâhmanas should work for their own food.

He then asked his spiritual adviser what he should do.

He advised him to praise the sun.

Yudhishthira then praised the sun, and when the sun was pleased, got from him a cooking utensil, from which they always got as much food as they wanted.

We killed many men in the battle.

The wives of Sagara give birth to many sons.

I did not sleep last night, but was awake.

When did you bathe in the waters of the Ganges?

Didst thou milk the cows to-day?

---

* Use a verb having the sense of *willing* with न.

I studied Nyâya at Benares.

A king should control the wicked and the ill-behaved.

If I were in Hastinâpura, I should say to Dhṛitarâshṭra that it was not proper to deprive the Pâṇḍavas of their wealth by dishonest gambling, and if he were not to listen to me I should kill him.

VOCABULARY VIII.

अहरहः *adv.* every day.

अर्ज् 1*st conj. Paras.* to earn.

आप् *with* अव. to attain.

इ *with* अभि. to go near.

उचित *adj.* proper.

उपाध्याय *m.* a preceptor, a spiritual adviser.

एकरात्र *n.* one night.

कच्चित् *a particle of interrogation,* perhaps.

कृ *with* अपा or निरा to reject अपाकर्तुम् *inf.*

क्षमिन् *adj.* patient, forbearing.

ख्या *with* प्रति *and* आ to reject.

कपटद्यूत *n.* (कपट dishonesty or fraud, and द्यूत *n.* gambling) dishonest gambling.

कुश *m. and* लव *m.* sons of Râma.

गभीर / गम्भीर } *adj.* deep.

चैत्र *m.* the first month of the Hindû year.

जनमेजय *n.* name of the son of Parikshita, grandson of Arjuna.

तिथि *f.* a day of the month.

त्याग *m.* giving alms.

दिग्विजय *m.* (दिश् *f.* direction, and विजय *m.* conquest) conquest of the whole world.

देववर *m.* gift or boon of the gods.

देवशुनी *f.* bitch of the gods.

दुर्वृत्त *adj.* ill-behaved.

द्रव्यहीन / वित्तहीन } *adj.* destitute of wealth.

द्रोण *m.* proper name.

नवमी *f.* ninth day of the fortnight.

नाना *adj.* different, many.

पारिक्षित *m.* son of Parikshita.

पूर्वरात्र *m.* (पूर्व prior, रात्रि the night) the prior or first part of the night.

प्रकृति *f.* subject, people.

प्रणिहित *past pt.* of धा *with* प्र and णि, placed.

बत *ind. particle,* implying surprise, sorrow, &c.

भाष् *with* प्रति to answer.

मध्याह्न *m.* (मध्य middle, *and* अहन् day) midday, noon.

युक्त *adj.* proper.

वाल्मीक / वाल्मीकि } *m.* name of a sage.

विदेह *m.* name of a country (*in the plural*).

शस्त्रविद्या *f.* (शस्त्र and विद्या) art or knowledge of war.

श्रम् / कृ *with* परिश्रमम् } to work.

सगर *m.* name of a king.
सत्र *n.* a sacrificial session.
सरमा *f.* name of the bitch of the gods.
सारमेय *m.* the son of Saramâ, a dog.
स्थाली *f.* a cooking pot.
हन् *with* अभि; to strike.
हृ *with* अप to deprive one of; to take away.

LESSON IX.

Third Conjugation.

1. In this conjugation the vowel, and if there are more than one the first, is reduplicated, together with the initial consonant, if any, before the terminations are applied.

2. (*a.*) *General Rules of Reduplication.*—A radical hard aspirate (2nd letter) is changed to the hard unaspirate (1st letter) of its class in the reduplicated syllable; and a radical soft aspirate, to the soft unaspirate. Thus the reduplication of धा is दधा; of भी, बिभी; of फल्, पफल्.

(*b.*) A radical guttural is changed to the corresponding palatal (subject to the above rule), and ह् to ज्; as चखन् from खन्, and जहा from हा.

(*c.*) If a conjunct consonant begins a root, the first member of it only with the vowel is reduplicated; as from ह्री we have जिह्री.

(*d.*) *Exception:*—If the first member be a sibilant and the second a hard letter, the hard letter is reduplicated; as स्पर्ध् *root*, पस्पर्ध् *red.*

(*e.*) A radical long vowel becomes short, and a radical ऋ becomes अ; as ह्री *r*, जिह्री *red*, दा *r*, ददा *red*, कृ *r*, चकृ *red.*

3. *Irregularities applicable to the third conjugation.*—The vowel of the reduplicated syllable of मा, हा to go, भृ and पॄ or पृ is changed to इ and that of the reduplicated syllable of निज्, विज्, and विष् takes its Guṇa substitute.

4. The termination of the third person plural *Âtm.* and *Paras.* loses its nasal.

5. The termination of the third person plural of the Imperfect Parasmaipada is उस्, before which the final आ of all roots is dropped, and final इ, उ, and ऋ, short or long, take their Guṇa substitute.

6. The ending vowel of मा and हा 'to go,' is changed to ई, when followed by weak terminations beginning with a consonant, and dropped before those beginning with a vowel.

7. The ई is optionally shortened in the case of हा 'to abandon.' Before Potential terminations beginning with या, the आ of this root is dropped, and in the Imperative second person singular it is optionally retained, so that there are three forms, viz, जहाहि, जहिहि, जहीहि.

8. दा and धा lose the ending vowel before the weak terminations: and धा assumes the form धत् before स्, ध्व् त and थ्. The Imperative second person singular forms are देहि and धेहि.

9. The penultimate short vowel does not take its Guṇa substitute before the vowel strong terminations in this conjugation. नेनिजानि *1st pers. sing. Imperative.*

Parasmaipada.

Present.

	Sing.	*Dual.*	*Plural.*
1st pers.	बिभर्मि	बिभृवः	बिभृमः
2nd pers.	बिभर्षि	बिभृथः	बिभृथ
3rd pers.	बिभर्ति	बिभृतः	बिभ्रति

Imperfect.

1st pers.	अबिभरम्	अबिभृव	अबिभृम
2nd pers.	अबिभः	अबिभृतम्	अबिभृत
3rd pers.	अबिभः	अबिभृताम्	अबिभरुः

Imperative.

	Sing.	*Dual.*	*Plural.*
1st *pers.*	बिभराणि	बिभराव	बिभराम
2nd *pers.*	बिभृहि	बिभृतम्	बिभृत
3rd *pers.*	बिभर्तु	बिभृताम्	बिभ्रतु

Potential.

1st *pers.*	बिभृयाम्	बिभृयाव	बिभृयाम
2nd *pers.*	बिभृयाः	बिभृयातम्	बिभृयात
3rd *pers.*	बिभृयात्	बिभृयाताम्	बिभृयुः

Present.

भृ *Ātm.* 3rd *Pers.*	बिभृते	बिभ्राते	बिभ्रते
हु *Parasm.*——	जुहोति	जुहुतः	जुह्वति
भी ———	बिभेति	बिभीतः or बिभितः	बिभ्यति
ह्री ———	जिह्रेति	जिह्रीतः	जिह्रियति
मा *Ātm.* ——	मिमीते	मिमाते	मिमते
हा *Parasm.* —	जहाति	जहीतः or जहितः	जहति
दा ———	ददाति	दत्तः	ददति
— *Ātm.* ——	दत्ते	ददाते	ददते
धा *Parasm.*——	दधाति	धत्तः	दधति
— *Ātm.* ——	धत्ते	दधाते	दधते
पृ *Parasm.*——	पिपर्ति	पिपू*र्तः	पिपुरति
पॄ *Parasm.*——	पिपर्ति	पिपृतः	पिप्रति.

धान्यं मिमीते कुडवेन.

अग्नौ समिधो जुहोत्यध्वर्युः.

यथा मे पिता धर्मं न प्रजहातु तथा मे वरं देहि.

येभ्यः सर्वे लोका अबिभयुस्तान् राक्षसानरण्ये रामोऽहन्.

भर्त्रा सह पितृसमीपं गच्छन्ती जिह्रेमीत्यवदत् शकुन्तला.

---

* See Rule, Art. 8, page 6.

ब्राह्मणो ऽब्राह्मणो वा यः कोपि निर्धनो ऽशक्तश्च भवेत्तस्मै धनं दत्त.

रामभार्यां जहाहि, जहिहि, जहीहीति त्रिर्बिभीषणो रावणमुपादिशत्.

यस्मिन् कन्यामलङ्कृत्य वरमाहूय तस्मै तां ददति स ब्राह्मो विवाह उत्तमफलकः.

हरिचरणयोः प्रक्षिप्तोऽयं पुष्पाणामञ्जलिर्नः कल्याणं विधत्ताम्.

व्यासस्तत्र प्रादुरभवद्धृतराष्ट्रं च वनात्पाण्डवानानयेत्युपदिश्य पश्चादन्तरदधात्.

पुरोहितास्तेषां गृहं गत्वा प्रथमं फलदानमाननिन्युः पश्चात्समन्त्रकं कर्म व्यदधुः.

यद्ददासि विशिष्टेभ्यो यच्चाश्नासि दिने दिने
तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि.

The sons of Dhṛitarâshṭra abandoned the cows and fled from the field of battle.

Janaka gave his daughter Sîtâ to Râma, he having bent the bow of S'iva.

Brave men do not fear their enemies.

I kept my money in that house that the king's men might not take it.

Make peace with your powerful enemies, that your whole country may not be destroyed.

Art thou not ashamed to go about naked ?

The Smṛitis command the remarriage of widows.

Why didst thou shut thy ears when Govinda was telling a story ?

Women wear ornaments on their persons.

One should distinguish self-respect from rudeness.

VOCABULARY IX.

Roots of the third Conjugation.

दा *Paras. and Âtm.* to give.

धा *Paras. and Âtm.* to hold; to put; *with* वि. to execute, to do, to command (as in religious works); *with* अन्तर्. to disappear; *with* परि to wear; *with* सम् to make peace with; *with* अपि or पि to shut; *with* नि to place, to keep; *with* अव to attend.

निज् *Paras. and Âtm.* to purify; *with* अव to wash.

विज् *Paras. and Âtm.* to separate, to distinguish.

भी *Paras.* to fear.

भृ *Paras. and Âtm.* to support, to bear.

मा *Âtm.* to measure.

हा *Âtm.* to go.

हा *Paras.* to abandon.

ह्री *Paras.* to blush, to be ashamed.

हु *Paras.* to sacrifice.

अञ्जलि *m.* the cavity formed by joining the hands.

अमर्यादशीलता *f.* } rudeness;
अविनय *m.* धृष्टता *f.* } impudence.

अय्, 1*st conj. Âtm.* with पला (for परा), to flee, to run away.

अशक्त *adj.* weak, unable.

उत्तमफलक *adj.* (उत्तम good, फल fruit, and क *suf.*) of good fruit or result.

कुडव *m.* a measure of corn.

कृ *with* अलम् to adorn.

त्रिः *adv.* thrice.

दिनेदिने *adv.* every day, day by day.

नग्न *past part.* of नज्, naked.

निर्धन *adj.* without wealth, poor.

पुनरुद्वाह *m.* (पुनर् again, and उद्वाह *m.* marriage) remarriage.

प्रादुस् *adv.* or *prep.* (used with verbs) visible, manifest.

बिभीषण *m.* name of the brother of Râvaṇa.

ब्राह्म *m.* a particular form of marriage in use among Brâhmaṇas.

रणभूमि *f.* battle-field.

रामभार्या *f.* the wife of Râma.

विशिष्ट *adj.* respectable (persons)

व्यास *m.* the great author of the Mahâbhârata, an epic poem.

शकुन्तला *f.* the wife of दुष्यन्त.

शेष *m.* & *n.* remainder, all others.

समन्त्रक *adv.* according to the religious precepts.

समिध् *f.* small sticks of a sacred tree, such as *udumbara*, to be thrown into the sacrificial fire.

स्वाभिमान *m.* self-respect.

LESSON X.

Seventh Conjugation.

1. In this Conjugation, न is inserted between the radical vowel and the final consonant before the strong, and न् before the weak terminations. The phonetic rules given in Lesson VII. ought to be observed in appending the terminations.

2. The original nasal of the root is dropped.

3. Before the consonantal strong terminations, ने is inserted before the final of तृह instead of न.

Present.

रुणध्मि	रुन्ध्वः	रुन्ध्मः
रुणत्सि	रुन्द्धः	रुन्द्ध
रुणद्धि	रुन्द्धः	रुन्धन्ति

Imperfect.

अरुणधम्	अरुन्ध्व	अरुन्ध्म
अरुणत्	अरुन्द्धम्	अरुन्द्ध
अरुणत्	अरुन्द्धाम्	अरुन्धन्

Imperative.

रुणधानि	रुणधाव	रुणधाम
रुन्द्धि	रुन्द्धम्	रुन्द्ध
रुणद्धु	रुन्द्धाम्	रुन्धन्तु

Potential.

रुन्ध्याम्	रुन्ध्याव	रुन्ध्याम
रुन्ध्याः	रुन्ध्यातम्	रुन्ध्यात
रुन्ध्यात्	रुन्ध्याताम्	रुन्ध्युः

Átmanepada.

Present.

रुन्धे	रुन्ध्वहे	रुन्ध्महे
रुन्त्से	रुन्धाथे	रुन्द्ध्वे
रुन्द्धे	रुन्धाते	रुन्धते

Imperfect.

अरुन्धि	अरुन्ध्वहि	अरुन्ध्महि
अरुन्द्धाः	अरुन्धाथाम्	अरुन्द्ध्वम्
अरुन्द्ध	अरुन्धाताम्	अरुन्धत

Imperative.

रुणधै	रुणधावहै	रुणधामहै
रुन्त्स्व	रुन्धाथाम्	रुन्द्ध्वम्
रुन्द्धाम्	रुन्धाताम्	रुन्धताम्

Potential.

रुन्धीय	रुन्धीवहि	रुन्धीमहि
रुन्धीथाः	रुन्धीयाथाम्	रुन्धीध्वम्
रुन्धीत	रुन्धीयाताम्.	रुन्धीरन्

दीनाय याचमानाय धनं ददतं मां मा रुन्द्धि पापमेव तस्मादाश्रयेत्.

कीर्मीरस्य शरीरं चूर्णवदपिनट् भीमसेनः.

रिपोः करिणां गण्डस्थलान्यभिन्दत वोराः.

अद्यप्रभृति त्वां कोशागारे नियुनज्मि तदात्मनो ऽधिकारे ऽप्रमत्तो भव.

तस्यां तवानुरागमस्माकं पुरो व्यर्थं किं व्यनक्षि किं तेन लभेथास्तामेव गच्छ.

अरण्ये केचित्पशवो ऽन्यान् हिंसन्ति अतस्तान् हिंस्रान् ब्रुवन्ति.

रेरे पान्थाः जाले निपतितोहं अत्रागत्य मे पाशांश्छिन्त.
यत्किञ्चिल्लभसे तद्भुञ्जीथाः, अन्यस्य कस्यचिद्धनं मा गृध्य.
न हिंस्यात् सर्वाणि भूतानीत्येतं विधिमक्षरशो जैना अनुसरन्ति.
स्वगृहे ऽथिनमागतं रघुः कियद्वस्विष्यसि त्वयेत्यन्वयुङ्क्त.
रात्रौ नाभुङ्ज मह्यं किञ्चिद्भक्षयितुं देहि.

कामान् दुग्धे विप्रकर्षत्यलक्ष्मीम्
कीर्तिं सूते दुष्कृतं या हिनस्ति ।
तां चाप्येतां मातरं मङ्गलानां
धेनुं धीराः सूनृतां वाचमाहुः ॥

I would cut down the tree if Hari should not prevent me.

He pounded those medicinal drugs to give them to his brother, who is ill.

Many Brâhmaṇas dined every day in the Vis'râma Bâga with the last Brâhmaṇa king Bâji.

A whirlwind destroys trees and houses.

I laid open my griefs to (before) him, and his heart was melted* with pity.

Let thy honour appoint him to the post of commander of the forces; he is a brave and skilful man.

Why do you prevent me going to Kâs'î?

When and where dost thou dine usually?

We grind our corn with our hands in India; in England they grind by means of machines.

Whom shall I appoint to the office of counsellor?

I now particularise the different kinds of brutes.

Do not destroy all his hopes of prosperity.

---

* (Sanscrit idiom) was wet with pity.

VOCABULARY X.

Roots of the Seventh Conjugation.

अञ्ज् *Paras.* to anoint; *with* वि to make manifest, or lay open.

इन्ध् *Átm.* to kindle.

क्षुद् *Paras. and Átm.* to pound to reduce to powder or dust.

छिद् *Paras. and Átm.* to cut.

पिष् *Paras.* to grind.

भञ्ज्. *Paras.* to destroy, to break.

भिद् *Paras. and Átm.* to split.

भुज् *Paras.* to enjoy; *Átm.* to dine, to eat.

युज्. *Paras. and Átm.* to join; *with* अनु to put a question to; *with* नि to appoint.

रुध् *Paras. and Átm.* to obstruct; *with* उप to prevent, to besiege.

रिच् *Paras. and Átm.* to evacuate.

शिष् *Paras.* to distinguish; *with* वि to particularise.

हिंस् *Paras.* to kill, to destroy.

तृह् *Paras.* to kill, to destroy.

अक्षरशः *adv.* literally.

अगार *n.* a house.

अद्यप्रभृति *adv.* (अद्य to-day, and प्रभृति from) from to-day, or henceforward.

अधिकार. *m.* post, power, office.

अन्य *pron.* another.

अन्त्य *adj.* last.

अप्रमत्त *adj.* (अ and प्रमत्त careless) not careless, careful.

अर्थिन् *m.* a suppliant.

अलक्ष्मी *f.* bad luck; poverty.

ओषधि *f.* a medicinal drug.

काम *m.* desire.

कियत् *adj.* how much.

कौर्मीर *m.* name of a giant.

कृष् 1*st conj. Paras.* to draw out; *with* वि and प्र to make worse; to reduce.

कोशागार *n.* store-house, treasure-house.

गृध् 4*th conj. Paras.* to be greedy for, to covet.

गण्डस्थल *n.* temples of an elephant.

चक्रवात *m.* whirlwind.

चूर्ण *m.* & *n.* dust; powder; चूर्णवत् like dust, to dust.

जैन *m.* follower of Jina; a person belonging to the Jaina sect.

ज्ञानविहीन *adj.* irrational; brute ज्ञानविहीनाः प्राणिनः brute creatures.

दया
कृपा } *f.* pity.

दीन *adj.* poor.

दुष्कृत *adj.* wicked deed, wickedness, sin.

पाश *m.* net, snare.

पान्थ *m.* a traveller.

प्रायेण *adv.* usually.

मङ्गल *n.* welfare, prosperity.

रोगार्त *adj.* sick, ill.

वाजि *m.* proper name.

विश्रामबाग *m.* name of a building at Poona.

श्रि 1*st conj. Paras. and Âtm.* to cling to; *with* आ to go to; to resort to.

सूनृत *adj.* agreeable.

हिंस्र *adj.* carnivorous.

LESSON XI.

Nonconjugational Tenses.

The Perfect.

1. *General.*—The augment इ is prefixed to those nonconjugational terminations which begin with any consonant except य्, before they are applied to certain primitive* roots. Such roots we will call *set*, and the others *anit*. The number of the former is far greater than that of the latter; but the latter are more important, and are more generally to be met with in Sanscrit literature.†

---

* *i.e.* such roots as consist of one syllable only. There are derived roots, such as those of the 10th conjugation (*e. g.* चोरय, कथय), causals, &c., which are always *set.*

† The following verses separating the *set* from the *anit* roots may be learned by heart by the pupil, as easier to be remembered than long lists :—

ऊदृदन्तैर्यौतिरुक्ष्णुशीस्नुनुक्षुश्विडीङ्श्रिभिः । वृङ्वृञ्भ्यां च विनैकाचोऽजन्तेषु निहताः स्मृताः ॥ *i. e.* amongst roots ending in a vowel, all consisting of one syllable with the exception of those that end in ऊत् and ऋत्, (*i. e.* long ऊ and long ॠ), of यु and the others that follow, are cut off from the list of *sets*; *i.e.*, again, of roots ending in a vowel those that end in ऊ and ॠ and the others enumerated are *set*, and all the rest *anit*. डीङ् *i. e.* to fly, Âtm.; वृङ् *i.e.* वृ Âtm.; वृञ् *i. e.* वृ Âtm. and Parasm.

शक्लृ पच् मुचि रिच् वच् विच् सिच् प्रच्छि त्यज् निजिर्भजः । भञ्ज् भुज्
भ्रस्ज् मस्जि यज् युज् रुज् रञ्ज् विजिर् स्वञ्जि सञ्ज् सृजः ॥ अद् क्षुद् खिद्
छिद् तुदि नुदः पद्य भिद् विद्यतिर्विनद् । शद् सदी स्विद्यतिः स्कन्दि हदी
क्रुध् क्षुधि बुध्यती । बन्धिर् युधि रुधी राधि व्यध् शुधः साधि सिध्यती ॥ मन्य
हन्नाप् क्षिप् छुपि तप् तिपस्तृप्यति दृप्यती । लिप् लुप् वप् शप् स्वप् सृपि यभ् रभ्
लभ् गम् नम् यमो रमिः ॥ क्रुशिर्दंशि दिशी दृश् मृश् रिश् रुश् लिश् विश् स्पृशः
कृषिः । त्विष् तुष् द्विष् दुष् पुष्य पिष् विष् शिष् शुष् श्लिष्यतयो घसिः ॥ वसति-

2. The following are the terminations of the perfect :—

Parasmaipada.

	Sing.	*Dual.*	*Plural.*
1*st person*	अ	व	म
2*nd* ,,	थ	अथुस्	अ
3*rd* ,,	अ	अतुस्	उस्.

3. Here there are only three terminations, viz. थ, व, and म, capable of taking the augment इ. In the case of कृ, सृ, भृ, वृ, स्तु, द्रु, स्रु, and श्रु, they do not take it; while as applied to all other roots, व and म do take इ; and थ in the case of roots ending in short ऋ does not admit it, while after *anit* roots, with a final vowel or having an अ in them, it takes it optionally.

Âtmanepada.

	Sing.	*Dual.*	*Plural.*
1*st person*	ए	वहे	महे
2*nd* ,,	से	आथे	ध्वे
3*rd* ,,	ए	आते	इरे

4. The learner will see that these terminations, with the exception of the singular and plural of the third person, are the same as those of the present of the 2nd class of conjugations.

5. The terminations capable of taking इ do admit it after all roots except the eight enumerated above.

दंह् दिहिदुहो नह् मिह् रुह् लिह् वहिस्तथा । अनुदात्ता हलन्तेषु धातवो द्व्यधिकं शतम् ॥. In these verses the *anit* roots are enumerated. For the exigencies of the metre, some roots have an इ added to them, and the form of the 3rd pers. *sing.* pres. of some others is used. The word अनुदात्त in the last line is equivalent to *anit.*

The statements made in these verses are true generally in non-conjugational tenses; but in *special cases* they require modifications. The modifications necessary in the case of the perfect are noticed above in the text.

6. A few roots, such as गुप्, त्रप्, सिध्, क्षम्,* मृज्, क्लिद्, अञ्ज्, स्यन्द्, कृप्, स्तॄ, सू, धू, गुह्, गाह्, रध्, नश्, तृप्, दृप्, मुह्, स्निह्, अश्, 'to pervade,' &c., which are optionally *set* in all nonconjugational tenses, are so in the perfect also.

7. *Base.* The initial consonant with the following vowel is reduplicated according to the rules given in Lesson IX. An initial vowel is reduplicated without the following consonant.

8. When the initial vowel undergoes a *Guṇa* or *Vṛiddhi* substitute (see rule below), the reduplicated इ is changed to इय्, and उ to उव्, and when it does not, the two wovels combine and form (long) ई, and (long) ऊ, *e.g.* उवोख 1st pers. sing. of उख्, ऊखिव dual, इयेष 1st person singular of इष्, ईषिव dual, &c.

9. The dual and the plural terminations of the Parasmaipada and all Âtmanepada ones are weak, and the singulars of the former strong. The penultimate short vowel takes its *Guṇa* substitute before the latter, and the final vowel and the penultimate अ take *Vṛiddhi* optionally in the first, and necessarily in the third person singular. In the 2nd person singular, the ending vowel takes *Guṇa* and the penultimate अ remains unchanged.

10. Roots ending in ऋ preceded by a conjunct consonant, and in (long) ॠ, change the vowel to its *Guṇa* i.e. अर्, before the weak terminations even, of this tense.

11. Some roots, such as अस् and ब्रू are defective, and have no forms for the nonconjugational tenses. (See note*, page 31.)

12. In the case of roots ending in आ, the termination अ of the singulars of the 1st and 3rd persons, Parasmaipada, is replaced by औ. The final आ is dropt before the weak terminations beginning with a vowel, and before such as take the augment इ.

---

* In the case in which this root does not admit of इ the forms of the 1st pers. dual and plural are चक्षण्वहे and चक्षण्महे ; *i. e.* the म् is changed to ण्. The rule is that the final म् of a root is changed to न् when followed by व् or म्.

13. The final ए, ऐ, ओ, and औ, of roots is replaced by आ before all terminations whatever, except those of the conjugational tenses and the present participle.

14. (*a*) भू, as reduplicated, assumes the form बभूव्. (*b*) The ज् of जि is changed to ग्, the ह् of हि to घ्, and the च् of चि to क् optionally, in the Perfect, as जिगाय, जिघाय, चिकाय or चिचाय.

15. The penultimate अ of गम्, हन्, जन्, खन्, and घस्, is dropt before the weak terminations. ह् becomes घ् throughout; and जन् and घस् after the dropping of the अ, become ज्ञ् and क्ष् respectively: जगाम 3rd person sing., जग्मतुः dual.

बुध्, *Parasmaipada.*

	Sing.	*Dual.*	*Plural.*
1*st person*	बुबोध	बुबुधिव	बुबुधिम
2*nd* ,,	बुबोधिथ	बुबुधथुः	बुबुध
3*rd* ,,	बुबोध	बुबुधतुः	बुबुधुः

Átmanepada.

1*st person*	बुबुधे	बुबुधिवहे	बुबुधिमहे
2*nd* ,,	बुबुधिषे	बुबुधाथे	बुबुधिध्वे
3*rd* ,,	बुबुधे	बुबुधाते	बुबुधिरे

नी*

1*st person*	निनाय or निनय	निन्यिव	निन्यिम
2*nd* ,,	निनेथ or निनयिथ	निन्यथुः	निन्य
3*rd* ,,	निनाय	निन्यतुः	निन्युः

ज्ञा

1*st person*	जज्ञौ	जज्ञिव	जज्ञिम
2*nd* ,,	जज्ञाथ or जज्ञिथ	जज्ञथुः	जज्ञ
3*rd* ,,	जज्ञौ	जज्ञतुः	जज्ञुः

* The rule in Lesson VII. about the change of इ to य् should be observed.

गद् '*to speak.*'

	Sing.	*Dual.*	*Plural.*
1*st person*	जगाद or जगद	जगदिव	जगदिम
2*nd* „	जगदिथ	जगदथुः	जगद
3*rd* „	जगाद	जगदतुः	जगदुः

16. सृज् and दृश् substitute र् for ऋ, *i.e.* become स्रज् and द्रश्, when followed by a consonantal strong termination; सस्रज् + थ = सस्रष्ठ, दद्रश् + थ = दद्रष्ठ. These roots admit of इ optionally in the case of थ. For the change of ज् and श् to ष्, see Lesson VII., rule X.

17. The perfect shows that the action took place at a very remote time, or that it was not witnessed by the speaker. It is generally used to narrate events of the remote past; and in the first person it shows something done by the speaker of which he was unconscious or which he wants to hide by affirming the opposite.

बहु जगद पुरस्तात्तस्य मत्ता किलाहम्.
कलिङ्गेष्ववसः? नाहं कलिङ्गान् जगाम.

पुरा किल दुष्यन्तो नाम राजा बभूव. स एकदा मृगयां कर्तुं वनमियाय. तं तस्य सैनिका अमात्याश्चानुजग्मुः. तस्मिन् कानने दुष्यन्तो बहून् मृगान् जघान. एकं मृगं पलायमानमनुसरन्मार्गे दिव्याश्रमपदं ददर्श. तस्य सैनिकाः पूर्वस्मिन्नेव स्थाने तस्थुः. कण्वस्यायमृषेराश्रम इति ज्ञात्वा तं प्रविवेश. प्रविश्य च कोऽनु भोऽत्रेति पप्रच्छ. कण्वस्य कृतिका दुहिता शकुन्तलाश्रमाद्बहिरागत्य दुष्यन्तं स्वागतं व्याजहार. शकुन्तलां चारुसर्वाङ्गीं दृष्ट्वा दुष्यन्तस्तां चकमे. तस्याः पाणिं गान्धर्वेण विधिना राजा जग्राह. अनन्तरं कंचित्कालं तावुभौ तस्मिन्ना-

श्रमे चिक्रीडतुः. रममाणं राजानं प्रेक्ष्य सैनिकाः पुरं निववृतिरे राजापि पश्चात्स्वं नगरमुपययौ.
कियद्वसु ब्राह्मणेभ्यो यूयं दद? न वयं तेभ्यः किंचिद्ददिम.

A king named Gâdhi, gave his daughter to Ṛichîka, the son of Bhṛigu.

They dwelt in a hermitage and lived happily together.

She gave birth to a son, named Jamadagni.

Jamadagni married Reṇukâ.

He once got very angry with her for her indiscretion, and commanded her sons to kill her.

None did it except his youngest son Paras'urâma.

He cut off her head with his axe.

Jamadagni was pleased with the act, and said, "O son choose a gift."

Paras'urâma begged that his mother might be restored to life again (revive), and be free from her sin.

Then said Jamadagni, "So let it be," and Reṇukâ rose up alive.

Some time after, king Kârtavîrya came to the hermitage.

And he and his soldiers destroyed all the trees, laid waste the ground, and carried off the Ṛishi's cows. Paras'urâma was not at home. When he came he fought with Kârtavîrya and killed him.

When the sons of Kârtavîrya heard of this, they were very angry and went to the hermitage.

Observing Jamadagni alone, they discharged arrows at him and killed him.

When Paras'urâma returned home, he was enraged, and resolved on exterminating the Kshatriyas.

He asked the sons of Kârtavîrya, "Did you kill my father?" "No; we never killed him," said they.

But Paras'urâma knew that they were guilty, and killed them and all other Kshatriyas.

VOCABULARY XI.

उख् 1*st conj. Paras.* to go.
उपरि *adv. and prep.* above.
ऋचीक *m.* name of a Rishi.
एकत्र *adv.* together.
कण्व *m.* name of a Rishi.
कनिष्ठ *adj.* youngest.
कम् 10*th* conj. Âtm.* to love.
कलिङ्ग *m.* name of a country (*in the plural*).
कानन *n.* a forest.
कार्तवीर्य *m.* name of a king killed by Paras'urâma.
कृ *with* उत्सन्न *adj.* (*in the acc.*) to lay waste.
कृतका *f. adj.* adopted.
कुप् 4*th conj. Paras.* to be enraged.
गद् 1*st conj. Paras.* to speak.
गाधि *m.* name of a king.
गान्धर्व *m.* a particular form of marriage in which the only thing essential is the mutual consent of the bridegroom and bride.
गुप् 1*st*† *conj.* to protect.
घस् 1*st conj. Paras.* to eat.
चि *with* निस् to resolve.
चारुसर्वाङ्गी *f.* (चारु beautiful सर्वाङ्ग all limbs) having all limbs beautiful.
जमदग्नि *m.* name of a sage.
जीव् 1*st conj. with* पुनर् to be restored to life, to revive.
त्रप् 1*st conj. Âtm.* to be embarrassed, to be ashamed.
दिव्याश्रमपद *n.* (दिव्य celestial, आश्रमपद *n.* hermitage) beautiful hermitage.
दृप् 4*th conj. Paras.* to be proud.
द्रु 1*st conj. Paras.* to run.
न कर्हिचित् *adv.* never.
नाम *ind.* named, by name.
नु *ind.* a particle showing doubt.
पलायमान (*pres. part.* of अय् 1*st conj. Âtm.* to go, *with* परा the र being changed to ला) running.
पुरस्तात् *adv.* before, in front.
पूर्व *pron.* before.
बहिस् *adv.* out.
भृगु *m.* name of a Rishi.
भृशम् *adv.* very, greatly.
मुक्त *adj.* free.
मृगया *f.* chase ; hunting.
मूल् 10*th conj. Paras. with* उत् to extirpate, to exterminate.
व्यभिचार / अनय } *m.* indiscretion.
रुष् 4*th conj. Paras.* to hurt.
सजीव *adj.* स and जीव life ; living.

* The termination अय of the 10th conj. is optionally dropped in the non-conjugational tenses, in the case of this root. All other roots of this conjugation preserve the अय with the final अ dropped in all non-conjugational tenses and moods, except the Benedictive, Paras., and Aorist.

† आय is optionally added to this and the other roots given in Art. 1, page 6, in the non-conjugational tenses and moods.

सिध् 1*st* and 4*th conj. Paras.* to accomplish, to be ready.
स्निह् 4*th conj. Paras.* to bear affection to.
स्था with उत् to rise up.
स्रु 1*st conj. Paras.* to flow.
स्वृ 1*st conj. Paras.* to sound.
हृ *with* अप to carry off; *with* व्या, to speak.

LESSON XII.

PERFECT—*continued.*

1. When a root has an अ between two simple consonants and when the radical consonant is not changed in reduplication, the अ is replaced by ए and the reduplicated syllable dropped before the weak terminations, and before थ of the 2nd person singular of the Parasmaipada when it takes इ; तेनतुः, तेनिथ, तेने, &c., but जगदतुः *not* गेदतुः.

2. The roots तॄ, फल्, भज्, त्रप्, and राध् when it means 'to offend,' change their अ or आ, to ए similarly, and जॄ, भ्रम्, त्रस्, फण्, राज्, भ्राज्, भ्राश्, भ्लाश्, स्यम्, and स्वन्, do it optionally.

3. Roots beginning with व and शस् and दद् do not undergo this change.

4. The following roots and some others change their य्, व्, र्, to इ, उ, ऋ, respectively before weak terminations generally—* वच्, यज्, वप्, वह्, वस्, वद्, ज्या, वश्, व्यच्, प्रच्छ्, व्रश्च्, भ्रज्ज्, ग्रह्, व्यध्, and स्वप्. From this list प्रच्छ, व्रश्च्, and भ्रज्ज् are to be removed and व्यथ् inserted into it in the case of the Perfect.

5. (*a*) Before the strong terminations of the Perfect this change takes place in the reduplicated syllable only.

(*b*) व्यध्, and स्वप् assume the forms विव्यध् and सुष्वप् before the strong, and विविध् and सुषुप् before the weak, terminations.

* This change does not take place when वच् 2*nd conj.* is followed by the weak terminations of the conjugational Tenses.

(*c*) उवोढ is the 2nd person singular, Paras. form of वह् when it does not admit इ, and उवहिथ when it does.

6. (*a*) The modified base of वे *Paras. & Átm.*, to 'weave,' before the strong terminations of the Perfect is उवय्, and ऊय् or ऊव् before the weak; and that of व्ये *Paras. & Átm.* to 'cover,' is विव्यय् before the former and विवी before the latter.

(*b*) The base of ह्वे *Paras. & Átm.* to 'call or challenge,' is हु throughout; and of श्वि, शु.

(*c*) वे and श्वि are also conjugated from the unmodified base. Art. 13, Less. XI. should be remembered in the case of the former.

7. अद्, ऋ and व्यय्, admit of इ necessarily before थ.

8. (*a*) The perfect of roots beginning with any vowel (except अ or आ) which is itself long, or being short is followed by a conjunct consonant, is formed by adding आम् to the root and then appending the forms of the reduplicate perfect of कृ, भू, or अस्. ऋच्छ् is an exception. The perfect of roots of the 10th conjugation, causals, desideratives, and other derived roots, or, generally, of roots of more than one syllable, is also formed in this way.

This is called the Periphrastic Perfect.

(*b*) When a root is Âtmanepadi, it takes the Âtmanepada forms of कृ, and a Parasmaipadi root takes the Parasmaipada forms.

9. (*a*) दय्, अय्, कास्, and आस्, take the Periphrastic Perfect necessarily, and उष्, विद्, and जागृ optionally.

(*b*) भी, ह्री, भृ and हु also take it optionally, but the base of these is reduplicated, and then आम् and the helping verb appended.

10. (*a*) If a syllable of reduplication consists of अ only, the अ is lengthened.

(*b*) Roots beginning with अ and ending with a double

consonant, and those with an initial ऋ and the root अश् to 'pervade,' insert न् after the syllable of reduplication. Ex. अर्द्, आनर्द, अन्त्, आनन्त, ऋज्, आनृजे.

11. The passive of the perfect is formed by making up the forms according to the rules given in these two lessons, and appending the Âtmanepada terminations, whether the root is Parasmaipadi or Âtmanepadi in the active.*

Parasmaipada.

तन्.

तातान or ततन	तेनिव	तेनिम
तेनिथ	तेनथुः	तेन
ततान	तेनतुः	तेनुः

Âtmanepada.

तेने	तेनिवहे	तेनिमहे
तेनिषे	तेनाथे	तेनिध्वे
तेने	तेनाते	तेनिरे

वच् *Paras.*

उवाच, उवच	ऊचिव	ऊचिम
उवचिथ, उवक्थ	ऊचथुः	ऊच
उवाच	ऊचतुः	ऊचुः

Âtm.

ऊचे	ऊचिवहे	ऊचिमहे
ऊचिषे	ऊचाथे	ऊचिध्वे
ऊचे	ऊचाते	ऊचिरे

Periphrastic-Âtm. ईश्.

ईशाञ्चक्रे	ईशाञ्चकृवहे	ईशाञ्चकृमहे
ईशाञ्चकृषे	ईशाञ्चक्राथे	ईशाञ्चकृढ्वे
ईशाञ्चक्रे	ईशाञ्चक्राते	ईशाञ्चक्रिरे

* This is true of all non-conjugational tenses. (See Lesson on the Passive.)

Paras. कथ्.

कथयाञ्चकार	कथयाञ्चकृव	कथयाञ्चकृम
कथयाञ्चकर्थ	कथयाञ्चक्रथुः	कथयाञ्चक्र
कथयाञ्चकार	कथयाञ्चक्रतुः	कथयाञ्चक्रुः

गतायां रात्रौ सुप्ता वयं किल बहु विलेपिम.

युधिष्ठिरेण पृष्टो लोमशोऽगस्त्यस्य प्रभावं कथयामास.

कृतयुगे कालेया इति विश्रुता दानवा वृत्रं समाश्रित्य महीं स्वर्गलोकं च भृशं पीडयाञ्चक्रुः, नैतत्कर्तुमानर्हुस्ते.

तान् हन्तुं सेन्द्रा विबुधा न शेकुः

ते ब्रह्माणमुपसंगम्योचुः, भगवन्नखिलं त्रैलोक्यं दानवैरर्द्यते किमत्र करवामहै.

परमेष्ठ्युवाच भो देवा दधीचमृषिं गत्वा तस्यास्थीनि याचध्वम्; तेषां वज्रं कृत्वा वृत्रं हत.

तथेति प्रतिज्ञाय ते सर्वे दधीचस्याश्रममुपययुः.

तमृषिं देवाः प्रणेमुः तस्यास्थीनि च ययाचिरे.

ततः स महात्मा त्रैलोक्यस्य हितायात्मनः प्राणानुत्ससर्ज.

तस्य परासोरस्थीनि देवा जगृहुः; त्वष्टारं च गत्वा तं तेषामुग्रं वज्रं कारयामासुः.

ततस्त्वष्टा शक्रमुवाचैतद् गृहीत्वा वृत्रं जहि.

इन्द्रेण सहिता देवा रोदसी आवृत्य तिष्ठन्तं कालेयैरभिरक्षितं च वृत्रमासेदुः. तांश्च युद्धायाजुहुवुः

तैः सह देवानां तुमुलं युद्धं समापेदे. रजोभिः सर्वा दिशो व्यानशिरे. दानवेभ्यश्च देवा भृशं त्रेसुः.

इतस्ततः प्रधावतां तेषां वेगं देवा दौर्बल्यान्न सेहिरे भीताश्च पलायामासुः.

तादृशांस्तान् दृष्ट्वेन्द्रो विष्णुं शरणं वव्राज.

ततो विष्णुरात्मनस्तेज इन्द्रे निदधे देवाश्च महर्षयश्चापि तथा विदधिरे.

ततो रणधुरामेकोऽपीन्द्र उवाह.

स वृत्रस्य वधाय महद्वज्रं मुमोच. तेन हतो वृत्रो भूमौ सुष्वाप.

*ऐन्द्रेण ह वै महाभिषेकेण संवर्त आङ्गिरसो मरुत्तमाविक्षितमभिषिषेच तस्मादु मरुत्त आविक्षितः समन्तं सर्वतः पृथिवीं जयन् परीयायाश्वेन च मेध्येनेजे. तदप्येष श्लोको ऽभिगीतो मरुतः परिवेष्टारो मरुत्तस्यावसन् गृहे आविक्षितस्य कामप्रेर्विश्वे देवाः सभासद इति.

When the Kâleyas saw that their leader was killed, they fought desperately, but the gods subdued them at last.

They then held a consultation and resolved to destroy the universe.

They thought the death or destruction of all Ṛishis and Brâhmaṇas to be the best means to that end; for the universe depended on the religious austerities they went through, and the sacrifices they performed.

They, therefore, concealed themselves during the day in the sea.

And at night stalked abroad, killed a great many Brâhmaṇas, and tormented all people.

The hermitages of Vasishtha, Bhârgava, and other Ṛishis were laid waste and rendered tenantless; afterwards they burnt them.

No men sacrificed, and the gods were afraid.

They did not know who did all this, and so went to Vishṇu and begged his assistance.

Vishṇu told them that the Kâleyas did this at night, and lay concealed in the sea during the day.

---

* ऐन्द्रो महाभिषेकः was a particular form of coronation according to which Indra was crowned king by the gods. That same form, when used in the case of mortal kings, rendered them invulnerable, and enabled them to conquer the whole earth.

He commanded them to go to Agastya and request him to drink off the sea.

The gods went to the sage, bowed to him and praised his might.

He asked them the purpose of their visit.

This they told him; whereupon Agastya went to the sea, and the gods followed him. He drank the sea, and the Kâleyas were drawn out from their place of refuge.

Then a battle took place and the gods killed them.

VOCABULARY XII.

अगस्त्य *m.* the name of a sage.
अन्ततः *adv.* at last.
अर्थ *with* प्र *10th conj.* to request.
अर्द् *1st & 10th conj.* to afflict, to torment.
अभिगीत *past part.* of गै *1st conj. Paras. with* अभि; sung.
अशू *5th conj. Âtm.* to pervade, *with* वि and आ.
अस्थि *n.* a bone.
आङ्गिरस *m.* a descendant of अङ्गिरस्.
आविक्षित *m.* the son of अविक्षित.
आश्रयस्थान *n.* a place of refuge.
इ *2nd conj. Paras. with* परि to circumambulate.
इतस्ततः *adv.* to and fro.
उ a particle.
उग्र *adj.* austere, keen, severe.
उष् *1st conj. Paras.* to burn.
ऐन्द्र *adj.* belonging to Indra.
कामप्रि *m.* one whose desires are fulfilled.
कारय *caus.* of कृ to cause any thing to be done.
कालेय *m.* name of certain giants.
कृतयुग *n.* the first of the four ages according to Hindoo mythology.
चर् *1st conj.* to go, to stalk abroad.
छद् *10th conj. with* प्र to conceal any thing; प्रच्छन्न concealed.
तप् *1st conj. Paras. 4th conj. Âtm.* to perform religious penance.
तुमुल *adj.* violent, tumultuous.
तादृश *adj.* like that.
त्रस् *1st & 4th conj. Paras.* to tremble, to be afraid.
त्रैलोक्य *n.* the three worlds.
दद् *1st conj. Âtm.* to give.
दधीच *m.* the name of a Rishi.
दय् *1st conj. Âtm.* to have compassion.
दानव *m.* a demon.
*दिश् *f.* direction.

---

* See page 64, Art. 28.

दौर्बल्य *n.* weakness.
निर्जन *adj.* tenantless; uninhabited.
परमेष्ठिन् *m.* the god Brahmâ.
परासु *adj.* dead.
परिवेष्टृ *m.* one who distributes food at the table.
प्रयोजन *n.* purpose.
प्रसह्यम् *adv.* desperately.
प्रभाव *m.* prowess, greatness.
फण् 1*st conj. Paras.* to go.
फल् 1*st conj. Paras.* to bear fruit.
भ्रज्ज् 6*th conj. Paras.* to bake.
भ्राज् 1*st conj. Âtm.* to shine.
भ्राश् 1*st conj. Âtm.* to shine.
भ्लाश् 1*st conj. Âtm.* to shine.
मरुत्त *m.* name of a king.
मेध्य *adj.* fit or destined to be sacrificed.
मरुत् *m.* a god.
मन्त्र् 10*th conj. Âtm.* to hold a consultation, to consult.
महाभिषेक (महत् great, and अभिषेक sprinkling water as on the head of a king when he is crowned), great coronation.
लप् 1*st conj. Paras. with* वि to lament.
लम्ब् *with* अव. 1*st conj. Âtm.* to depend on.
लोमश *m.* the name of a Rishi.
विबुध *m.* a god.
विश्रुत *adj.* past participle of श्रु *with* वि, to become famous.
विश्वेदेवाः *m. plur.* the thirty-three gods.
वेग *m.* speed, velocity.
शक्र *m.* a name of Indra.
श्रि *with* आ to depend on.
संवर्त *m.* the name of a priest.
सभासद् *m.* a member of an assembly or court.
समन्ततः *adv.* round about.
सर्वतः *prep.* in every direction.
साध्य *adj.* the thing to be accomplished, end.
सृज् *with* उद् to abandon.
सेन्द्र *adj.* with Indra.

LESSON XIII.

Declensional irregularities.

The student should remember the terminations given at the head of Lesson XXV. Book First.

1. We will here notice only the anomalous case-forms of several nouns; the rest are to be made up by simply adding the case terminations and observing the general Sandhi rules. The vocative singular, except when specified, is to be considered to be like the corresponding nominative.

2. **विश्वपा, शङ्खध्मा,** and other nouns whose latter members, or which, in themselves, are roots ending in **आ,**

drop the ending आ when followed by the vowel terminations beginning with the acc. plural, as विश्वपः acc. plur.

3. The words जरा and निर्जर optionally assume the forms जरस् and निर्जरस् before the vowel terminations; जरा, जरसौ or जरे &c.

4. The voc. sing., the gen. plur., and the 1st six forms of पति are like those of हरि, and the abl., gen., and loc. sings. are प-त्युः—त्युः—त्यौ.

5. The first five forms of सखि are सखा—यौ—यः—यम्—यौ; the acc. plur. is सखीन्, and the abl., gen., and loc. sings., and gen. plur. are सख्युः, सख्युः, सख्यौ, and सखीनाम्. The voc. sing. is सखे.

6. पपी, ययी and other masc. nouns ending in ई form their acc. sing. and plur. by adding म् and न् respectively.

7. श्री, धी, भू, and other nouns which are derived from roots without the addition of any termination, and the nouns भ्रू and स्त्री change their final ई or ऊ to इय् or उव् respectively before the vowel terminations. स्त्री takes the terminations of नदी, while श्री, धी, भ्रू and other feminine nouns of this description take them optionally in the dat., abl., gen. and loc. sing., and gen. plur. The acc. sing. of स्त्री is स्त्रीम् or स्त्रियम्, and the plural, स्त्रीः or स्त्रियः and the voc. sing. is स्त्रि.

8. (*a*) The ई or ऊ of a root-noun, such as is described in the preceding section, is changed to य् or व् when it is not preceded by a conjunct consonant, and at the same time when the noun is preceded by a preposition or a substantive, as ग्रामणीः—ण्यौ—ण्यः—ण्यम्;—प्रधीः—ध्यौ—ध्यः. The loc. sing. of ग्रामणी and other nouns ending in नी is formed by adding the termination आम्.

(*b*) Exception—सुधी, and nouns ending in भू; as सु-धीः—धियौ—धियः, स्वयंभूः, स्वयंभुवौ, स्वयंभुवः &c.

(*c*) Counter-exception:—वर्षाभू and पुनर्भू, as वर्षाभ्वौ &c.

9. The word क्रोष्टु is declined as if it were क्रोष्टृ necessarily in the first five inflexions, and optionally before the vowel terminations beginning with the instr. sing.

10. गो and द्यो change their final ओ to औ in the first five inflections; as गौः, गा–वौ–वः &c. The acc. sings. are गाम् and द्याम्, and plurals गाः and द्याः. The abl. and gen. sing. is गोः and द्योः. All nouns ending in ओ are thus declined.

11. नौ and ग्लौ have no peculiarities.

12. रै before the consonantal terminations becomes रा as राः, रायौ &c.

13. अस्थि, दधि, सक्थि, and अक्षि are to be considered as अस्थन्, दधन्, सक्थन् and अक्षन् when followed by the vowel terminations beginning with the instr. sing., and are declined like nouns ending in अन्. They are declined like वारि in the first two cases.

A great many roots become nouns without the addition of any termination.

14. The changes of the final ह् of a root when followed by particular consonants have been explained in Lesson VII.; as लिट् or लिड्, लिहौ, लिहः &c. लिहा, लिड्भ्याम् &c., from लिह् 'one who licks.'

15. The ह् of the roots and root-nouns द्रुह्, मुह्, स्नुह् and स्निह् is optionally changed to घ् *i. e.* to घ् and ढ्.

16. Rule VII. given in Lesson VII. holds good in the case of consonantal terminations; as धुक्, दुहौ, दुहः &c. दुहा, धुग्भ्याम्, instr. &c. from दुह् 'one who milks.'

17. Before the vowel terminations beginning with the acc. plur. the ending syllable वाह् of certain nouns is changed to ऊह् which with the preceding अ or आ becomes औ, as विश्वौहः acc. plur. of विश्ववाह्.

18. The स् of तुरासाह् is changed to ष् before the consonantal terminations.

19. The first five inflected forms of अनडुह् are अनड्वा—न्—हौ—हः, हम्—हौ. The voc. sing. is अनड्वन्. The final ह् is changed to द् when followed by the consonantal terminations.

20. The nom. sing. of दिव् is द्यौः. It becomes द्यु before the consonantal terminations, as द्युभ्याम्.

21. Nouns ending in the syllable हन्, such as वृत्रहन् and अर्यमन् and पूषन्, differ from other nouns ending in अन्, in lengthening the penultimate अ, in the nom. sing. only. The न् of वृत्रहन् is changed to ण् when अ is not dropped; as वृत्रहा-हणौ-हणः &c.

About the change of ह् to घ् when the अ is dropped, see Rule I. page 26.

22. श्वन्, युवन् and मघवन् change their व to उ when followed by the vowel terminations beginning with the acc. plur., as शुनः, यूनः, मघोनः acc. plur. &c. In other respects they follow the general declension of nouns ending in अन्.

23. अर्वन् is declined like nouns ending in वत् except in the nom. and voc. sing. When the negative particle अन् is prefixed, it is declined like आत्मन्.

24. The first five forms of पथिन् are पन्था—ः—न्तौ—न्तः—न्तम्—न्तौ. The final इन् is dropped before the vowel terminations. In other respects it follows the general declension of nouns ending in इन्..

25. मथिन् and ऋभुक्षिन् are declined similarly. The nom. sing. of the latter is ऋभुक्षाः.

26. For the change of the final consonant of राज्, देवेज्, (देव + यज्) विश्, निश्, &c. see X. Lesson VII. The hard consonant that represents ष् is ट् and the soft ड्. The ज् of परिव्राज् is similarly changed to ट् or ड्. Ex. राट् or राड्, राजौ &c. विश्वसृट्-ड्-विश्वसृजौ &c.

27. प्राच्, प्रत्यच्, उदच्, अवाच्, सम्यच् and तिर्यच् have a nasal inserted before the final consonant in the first five inflections of the masc. The nom. sings. are प्राङ्, प्रत्यङ्, उदङ्, &c. Before the vowel terminations beginning with the acc. plur. प्रत्य, उद, सम्य and तिर्य become प्रती, उदी, समी and तिरश्, as प्रतीचः, उदीचः, समीचः, and तिरश्चः acc. plurs. The feminine forms of these are made up by adding ई to the crude thus modified; प्राची, प्रतीची &c.

28. स्रज्, तादृश्, दिश् and दृश् change the final to क् or ग् when followed by hard or soft consonants.

29. Present participles of the 3rd conjugation differ from those of other conjugations in not inserting न् before the final in the first five inflections of the masc. In the nom. and acc. plur. of the neuter they insert न् optionally.

30. दोषन् *m.* असन् *n.* दत् *m.* पद् *m.* नस् *f.* मास् *m.* हृद् *n.* निश् *f.* मांस् *n.* पृत् *f.* स्नु *m.* शकन् *n.* उदन् *n.* आसन् *n.* have no forms for the nom., and the sing. and dual of the acc.

In other cases they are declined according to the general rules. The स् of मास् and मांस् is dropped before the consonantal terminations.

31. The first five forms of पुंस् are पुमान्—मांसौ—मांसः—मांसम्—मांसौ. The voc. sing. is पुमन्. The ending स् is dropped before the consonantal terminations.

32. उशनस् differs from other nouns ending in अस् (as चन्द्रमस्) in the nom. sing. which is उशना, and the voc. sing. which is optionally उशनन्, उशन, or उशनः.

33. गिर् and other nouns ending in र् such as पुर् धुर् &c. and आशिस् lengthen the penultimate when followed by a consonantal termination. The स् of the last becomes ष् under the usual circumstances. Ex. गीः, गिरौ, गिरः &c.

34. अप् is declined in the plural only. The nom. is आपः. Its प् is changed to द् before the terminations with an initial भ्.

35. The final of अहन् is changed to र् before the nom. sing. and to visarga before the other consonantal terminations.

36. पूर्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, and स्व when they indicate mere relation (in space, time or person), and अन्तर when it means 'external,' or 'a piece of cloth,' are declined like pronouns. They are optionally so declined in the nom. plur. and abl. and loc. sing. Ex. पूर्वे or पूर्वाः, पूर्वात् or पूर्वस्मात्, पूर्वे or पूर्वस्मिन्.

37. The following nine words, which are pronouns, and are declined as such, form the sing. of the nom. and acc. neuter by adding त् or द्,—अन्य, अन्यतर, कतर, कतम, यतर यतम, ततर, ततम, इतर; as अन्य-त् or द्, कतर-त् or द्.

यदा महान् वैयाकरणः पाणिनिः समजायत तदा व्याकरण-
विषये प्राचां कानिचिन्मतानि प्रतीचां मतेभ्यो भिन्नान्यासन्.
पूर्वेषां संप्रदायमनुसृत्य ग्रन्थारम्भे देवतां स्तौमि.
विधवायाः पुनरुद्वाहः सशास्त्र इत्येके,* शास्त्रविरुद्ध इत्यन्ये,
कलौ प्रतिषिद्ध इत्यपरे वदन्ति.
विवाहविधावर्यमणं पूषणं चाधिकृत्य मन्त्रान् पठन्ति.
अपराधं विना पत्युर्नारी तस्मै प्रकुप्यति.
प्रजापीडनजो वन्ही राज्ञः श्रियं कुलं प्राणांश्च दहति.
यस्मिन् शकटे सोमो राजा† नीयते तस्य धुरि अन्यतरोऽनड्वा-
न्युक्तः स्यादन्यतरो विमुक्तोऽथ राजानमुपाहरेयुः.
यूनां बुद्धिः शास्त्रैः संस्क्रियते.
पत्या परित्यक्ता विधवा वा यान्यं पतिं विन्दते सा पुनर्भूर्भवति.
दिवि यथा संख्यातीतास्तारकास्तथैव दाशरथौ रामे गुणाः.

---

* See page 72, Art 4.

† The sacred plant Soma is often spoken of as राजा, or king.

तस्याश्चार्वङ्ग्याः स्त्रिया लावण्यं पश्यन्तो जना अक्ष्णां फलं प्रापुः.

इन्द्रियं वा एतदस्मिन् लोके यद्दधि यद्दध्नाऽभिषिञ्चति इन्द्रियमेवा*स्मिंस्तद्दधाति.

मधुराभिर्गीर्भिः सार्धं साम्त्वयामास गोविन्दः. स साधुश्च तमाशीर्भिरनुगृह्येष्टं प्रदेशं जगाम.

†अस्ना रक्षः संसृजतात्.

एकः शब्दः सम्यग् ज्ञातः सम्यक्प्रयुक्तश्च स्वर्गे लोके कामधुग् भवतीति वैयाकरणानां मतम्.

पुण्येऽहनि पुरोधास्तं राज्येऽभिषिषेच, मन्त्रं चेमं पपाठ.

"याभिरिन्द्रमभ्यषिञ्चत्प्रजापतिः सोमं राजानं वरुणं यमं मनुं ताभिरद्भिरभिषिञ्चामि त्वामहं राज्ञां त्वमधिराजो भवेह."

देवासुरा वा एषु लोकेषु संयेतिरे. त एतस्यां प्राच्यां दिशि येतिरे तांस्ततो ऽसुरा अजयंस्ते दक्षिणस्यां दिशि येतिरे तांस्ततो ऽसुरा अजयंस्ते प्रतीच्यां दिशि येतिरे तांस्ततो ऽसुरा अजयंस्त उदीच्यां दिशि येतिरे तांस्ततो ऽसुरा अजयन्.

आदित्यचन्द्रावनिलोऽनलश्च
द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च सन्ध्ये
धर्मोऽपि जानाति नरस्य वृत्तम् ॥

यथामिषं जले मत्स्यैर्भक्ष्यते श्वापदैर्भुवि ।
आकाशे पक्षिभिश्चैव तथा सर्वत्र वित्तवान् ॥
नक्रः स्वस्थानमासाद्य गजेन्द्रमपि कर्षति ।
स एव प्रच्युतः स्थानाच्छुनापि परिभूयते ॥
बुद्धिमान् पुरुषो जह्याच्छिन्नां नावमिवाम्भसि ।
अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥

---

* This refers to the person who is sprinkled over with water, or curdled milk.

† When the victim is killed at a sacrifice its blood is given away to evil spirits.

जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति ।
चेतः प्रसादयति दिक्षु तनोति कीर्तिं
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥

मानुषाणां* प्रमाणं स्याद्भुक्तिर्वै दशवार्षिकी ।
विहङ्गानां तिरश्चां च यावदेव समाश्रयः ॥

कृष्णसारे ददच्चक्षुस्त्वयि चाधिज्यकार्मुके ।
मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम्† ॥

When Bharata was crowned, he gave cows to Brâhmaṇas by hundreds. Dîrghatamas saw him giving them.

In former times, Brâhmaṇas used (ate) cows' flesh and goats' flesh.

The Northern people regarded slavery as inhuman, and fought with the Southern to root it out.

Us´anas was the preceptor of the Asuras and Bṛihaspati of the Devas. There exist works on politics of which they are the reputed authors.

They began to excavate the hill, and effected it after many days.

The headman of the village was asked by the commander whether he would give grain to his army.

The hut near Chitrakûṭa was built by the recluses that dwelt in the vicinity.

Women shall bring up (take care of) children, and men shall acquire money by hard labour.

Dilîpa's horse was once taken away by Indra.

In the beginning there were waters only. On these waters appeared the self-existent Brahmâ, and by that self-existent being all these things were created.

---

* This sets forth the period of possession or enjoyment necessary to constitute ownership.

† Said to King Dushyánta by his charioteer when he was pursuing an antelope.

Idols are made of the bones of elephants.

He who walks by the path of truth attains prosperity.

In Greece there were two hills which were called "dog's heads."

Thou art commanded by thy husband to give money to the poor.

His companion having gone to Kâs'î, he lives here alone.

The name of Aryaman occurs in Zend religious books.

VOCABULARY XIII.

अक्षि *n.* an eye.
अधर *adj. pron.* lower, low.
अनडुह् *m.* an ox.
अनल *m.* fire.
अनिल *m.* wind.
अप् *f.* water (*used in the plural*).
अपर *pron.* other, another.
अभिमत *adj.* reputed.
अर्यमन् *m.* deity; one of the dead forefathers.
अर्वन् *m.* a horse.
अवर *adj. pron.* hinder, posterior, inferior.
अवाच् *adj.* southern.
असन् *n.* blood.
असृज् *n.* blood.
अहन् *n.* a day.
आमिष *m. n.* flesh, bait.
आशिस् *f.* a blessing.
आसन् *n.* mouth.
इन्द्रिय *n.* vigour (of limbs).
उत्तर *pron.* over, upper, after, subsequent.
उदच् *adj.* northern.
उदन् *n.* water.
उन्नति *f.* loftiness, magnanimity.
उशनस् *m.* name of the preceptor of the *Asuras.*
ऋभुक्षिन् *m.* a name of Indra.
कपाल *m.* & *n.* the head, the skull.
कामदुह् *m.* one fulfilling any wish.
कार्मुक *n.* a bow; *with* अधिज्य *adj.* one who has his bow strung.
कुल *n.* a family.
कृ *with* अप and आ to remove, with अधि to aim at, अधिकृत्य having aimed at, *i.e.* referring to.
कृष्णसार *m.* an antelope.
खन् *with* उद् 1*st conj. Paras.* and *Âtm.* to excavate.
खलपू *m.* a sweeper, a cleaner.
गिर् *f.* a speech.
गो *m.* a bull, *f.* a cow, speech, the earth.
ग्रामणी *m.* leader of a village.
ग्लौ *m.* the moon.
चार्वङ्गी *f.* a beautiful woman; a belle.
चेतस् *n.* heart, intellect.
जन् *with* सम् to be born, to flourish.

तादृश् *adj.* like that; in that manner.
तिर्यच् *m.* a lower animal; *adj.* horizontal, sideways.
तुरासाह् Indra.
त्विष् *f.* light, splendour, brightness.
दत् *m.* a tooth.
ददत् *pres. part.* of दा, to give.
दक्षिण *adj. pron.* southern.
दधि *n.* curdled milk.
दाशरथि *m.* son of दशरथ.
दास्य *n.* slavery.
दिव् *f.* a day, heaven.
दिश् *f.* direction.
दृश् *f.* sight, an eye.
देवेज् *adj.* worshipper of gods.
दोषन् *m.* an arm.
द्यो *f.* heaven.
धर्मपुस्तक *n.* a religious book.
धा *with* अभि to call, to speak, to name; अभिहित *past. part.*
धी *f.* intellect.
धुर् *f.* yoke.
नक्र *m.* a crocodile.
नस् *f.* nose.
निर्जर *m.* a god.
निश् *f.* night.
निर्दय *adj.* wicked.
पठ् 1*st conj. Paras.* to repeat, to read.
पति *m.* master, husband.
पथिन् *m.* a path, a way.
पद् *m.* foot.
पपी *m.* the sun, a protector.
पर *adj. pron.* another, other.
परित्यक्त *past. part.* of त्यज् *with* परि, abandoned.
परिव्राज् *m.* a recluse.
पिनाकिन् *m.* a name of S'iva.
पुंस् *m.* a man.
पुनर्भू *m.* a widow remarried.
पुर् *f.* a town.
पुरोधस् *m.* a family priest.
पूर्व *adj. pron.* former, eastern.
पृत् *f.* army.
प्रच्युत *past. part.* of च्यु to fall, *with* प्र.
प्रजापीडनज *adj.* (प्रजा *f.* subjects पीडन *n.* oppression, and ज from जन् arising), arising from the oppression of the subjects.
प्रतिषिद्ध *adj.* forbidden, prohibited.
प्रत्यच् *adj.* western.
प्रधी *adj.* keen or acute, talented.
प्रयुक्त *adj.* used.
प्राच् *adj.* eastern.
भुक्ति *f.* possession, enjoyment.
भू *f.* the earth.
भू *with* परि to despise, to treat contemptuously.
भ्रू *f.* an eyebrow.
मघवन् *m.* a name of Indra.
मथिन् *m.* a churning stick.
मधुलिह् *m.* a black bee.
मा *with* निर् 3*rd conj. Âtm.* to produce, to build.
मांस *n.* } flesh.
मांस् *n.* }
मास् *m.* a month.
मानवानर्ह *adj.* inhuman.
मानोन्नति *f.* (मान respect,) loftiness of respect, great self-respect.
मूल् *with* उद् 10*th conj.* to root out.

मृगानुसारिन् *adj.* following or pursuing an antelope.
यत् *with* सम् to struggle.
यथी *m.* a way.
युवन् *m.* a young man.
राज् *m.* a king; *adj.* shining.
रै *m.* wealth.
लावण्य *n.* beauty, loveliness.
वक्तृ *with* अव *m.* an evil-speaker, one who speaks improper things.
वह्नि *m.* fire.
वर्षाभू *m.* a frog.
वित्तवत् *adj.* wealthy.
विश् *m.* a man of the mercantile caste; *f.* subjects, people.
विश्वपा *m.* the protector of all, God.
विश्ववाह् the protector or supporter of the universe.
विश्वसृज् the creator, Brahmâ.
वृत्रहन् *m.* killer of वृत्र; Indra.
वैयाकरण *m.* a grammarian.
व्याकरण *n.* grammar.
शकट *m. n.* a cart.
शकन् *n.* animal-dung.
शङ्खध्मा *m.* a shell-blower.
शतशः *adv.* by hundreds.
श्री *f.* wealth, goddess of wealth.
श्वन् *m.* a dog.
श्वापद *m.* a beast of prey, a beast.
सखि *m.* a friend, a companion.
संख्यातीत *adj.* (संख्या *f.* number, अतीत *adj.* gone beyond) innumerable.
सत्संगति *f.* company of the virtuous.
सद् *with* आ 1*st conj.* *Paras.* to approach, to come to.
सद् *with* प्र (in the causal) to please, to propitiate.
सम्यच् *adj.* good.
सम्राज् *m.* a great king, an emperor.
संप्रदाय *m.* custom.
स्वयंभू *m. f.* self-existent.
साक्षात् *adv.* in the presence of, in sight of.
सृज् *with* सम्, to bring in contact with, to unite with.
स्त्री *f.* a woman, wife.
हृ *with* उप and आ 1*st conj.* *Paras.* and *Âtm.* to bring, to take.
स्नु *m.* summit.

LESSON XIV.

1. The following is a list of the Sanscrit cardinal numerals :—

१ एक	One	६ षष्	Six
२ द्वि	Two	७ सप्तन्	Seven
३ त्रि	Three	८ अष्टन्	Eight
४ चतुर्	Four	९ नवन्	Nine
५ पञ्चन्	Five	१० दशन्	Ten

११ एकादशन्	Eleven	१६ षोडशन्	Sixteen
१२ द्वादशन्	Twelve	१७ सप्तदशन्	Seventeen
१३ त्रयोदशन्	Thirteen	१८ अष्टादशन्	Eighteen
१४ चतुर्दशन्	Fourteen	१९ नवदशन् / एकोनविंशति	Nineteen
१५ पञ्चदशन्	Fifteen		

२० विंशति Twenty

Up to नवदशन् these numerals may be considered as adjectives, *i. e.* they take the number and case of the noun to which they are applied.

2. विंशति	Twenty	षष्टि	Sixty
त्रिंशत्	Thirty	सप्तति	Seventy
चत्वारिंशत्	Forty	अशीति	Eighty
पञ्चाशत्	Fifty	नवति	Ninety

These may be considered as substantives. They are all feminine; the noun to which they are applied may be of any gender. With a plural noun they are used in the singular. They have duals and plurals like other nouns, but when these are used the construction is different. As विंशतिर्ब्राह्मणाः *twenty* Brâhmaṇas, ब्राह्मणानां विंशती *two twenties* of Brâhmaṇas; ब्राह्मणानां विंशतयः *many twenties* of Brâhmaṇas. The singular may be used similarly; as ब्राह्मणानां विंशतिः *one twenty* of Brâhmaṇas.

3. The numbers intermediate between any two of these are formed by prefixing एक, द्वि &c., up to नवन् to the lower; but the ninth intermediate number is generally made up by prefixing एकोन to the higher. In making these compounds the final न् is invariably dropped; द्वि becomes द्वा, त्रि, त्रयः and अष्टन्, अष्टा. But the three latter changes are optional in the case of चत्वारिंशत्, पञ्चाशत्, षष्टि, सप्तति, and नवति; and do not take place at all in the case of

अशीति. These numerals also follow the constructions explained in the preceding paragraph. शत, *a hundred*, is a neuter noun.

DECLENSION.

Masculine.

4. एक is declined like a pronoun; as an indefinite pro noun in the sense of the English *one* in "the great ones of this country," it has the dual and the plural. द्वि has the dual only, and in declining it is to be considered as द्व, *i. e.* a noun ending in अ; द्वौ Nom. and Acc., द्वाभ्याम् Instr., Dat., and Abl., द्वयोः Gen. and Loc. त्रि and the other adjectival numerals are declined in the plural only. त्रि follows the general declension of masculine nouns ending in इ. The genitive only is peculiar; it is त्रयाणाम्.

The nom. of चतुर्, is चत्वारः and the Gen. and Loc. चतुर्णाम् and चतुर्षु. The rest are regular.

After the other adjectival numerals the nom. and acc. terminations are dropped, and the final न् is eliminated here as before the consonantal terminations; as पञ्च nom. and acc., पञ्चभिः instr., पञ्चभ्यः dat. and abl., पञ्चसु loc.; षट् or षड् nom. and acc., षड्भिः instr., षड्भ्यः dat. and abl., षट्सु loc. The genitives are पञ्चानाम् and षण्णाम्. कति, *some*, is similarly declined.

अष्टन् is also declined in another way; अष्टौ nom. and acc., अष्टाभिः instr., अष्टाभ्यः dat. and abl. अष्टासु loc. There is no difference in the genitive.

Feminine.

5. एका and द्वा are declined like सर्वा. The feminine forms of त्रि and चतुर् are तिसृ and चतसृ, which are thus declined; तिस्रः and चतस्रः nom. and acc., तिसृभिः and

चतसृभिः instr., तिसृभ्यः and चतसृभ्यः dat. and abl., तिसृणाम् and चतसृणाम् gen., and तिसृषु and चतसृषु loc.

The feminine forms of other adjectival numerals are not different from the masculine.

Neuter.

6.	एक	एकम्	Nom. and Acc.
	द्वि	द्वे	———
	त्रि	त्रीणि	———
	चतुर्	चत्वारि	———

The neuter forms of other adjectival numerals are similar to the masculine.

7. The ordinals corresponding to एक, द्वि, त्रि, चतुर्, and षष्, are प्रथम, द्वितीय, तृतीय, चतुर्थ, and षष्ठ. Instead of प्रथम, अग्रिम, and आदिम, and of चतुर्थ, तुर्य and तुरीय are also used. From the other cardinal numerals up to दशन् inclusive, they are formed by dropping the final न् and adding म, as पञ्चमः &c.; and after दशन् up to नवदशन् by simply dropping न्, as एकादश : &c.

8. The ordinals from विंशति and the other substantival numerals, and from their compounds, are formed by adding तम, as विंशतितमः, एकविंशतितमः, त्रिंशत्तमः, एकत्रिंशत्तमः &c. Another way is by dropping the ति of विंशति, and the final consonant of the rest. Where there is a final vowel, that vowel is changed to अ, but only in compound numerals, the simple ones forming their ordinals in the first way, as विंशः, एकविंशः, त्रिंशः, एकत्रिंशः, षष्टितमः, एकषष्टः, एकषष्टितमः &c.

9. The feminines of प्रथम, अग्रिम, आदिम, द्वितीय, तृतीय, तुर्य, and तुरीय, are formed by adding आ, and of the rest by changing the final अ to ई, as प्रथमा, द्वितीया, &c., and चतुर्थी, पञ्चमी, एकविंशी, एकविंशतितमी, &c.

10. The nom. plur. of प्रथम *m.* is प्रथमे or प्रथमाः, and the abl. gen. and loc. sing. of द्वितीय and तृतीय or द्वितीया and तृतीया are optionally like those of pronouns ending in अ or आ.

11. Adverbs of definite frequency are formed from numerals by the addition of स् to द्वि, त्रि, and चतुर्, and कृत्वस् to the rest, before which the final न् is dropped. For एक we have सकृत्. *once.* *Ex.* द्विः *twice,* त्रिः *thrice,* चतुः *four times,* पञ्चकृत्वः, षट्कृत्वः &c.

12. The termination वत् is applied to यत्, तद्, and एतद्, and यत् to इदम् and किम्, in the sense of "as much as." The three former become या, ता, and एता, and the two latter इ and कि, as तावत्, "that much," तावान् *nom. sing.*

पञ्चाशते ब्राह्मणेभ्यः प्रत्यहं कृष्णवर्माऽन्नं ददाति.

गुरोः परिचर्यां कुर्वतस्तस्य द्विचत्वारिंशदहानि व्यतीयुः.

चतस्रो विद्याश्चतुष्षष्टिं कलाश्च चन्द्रापीडो ऽशिक्षत.

चत्वारि *शृङ्गा त्रयो ऽस्य पादा द्वे शीर्षे †सप्त हस्तासो ऽस्य.‡

श्रावणस्य कृष्णपक्षे ऽष्टम्यां तिथौ देवकी कृष्णं सुषाव.

त्रिः सप्तकृत्वः परशुरामः पृथिवीमक्षत्रियामकरोत्.

सप्तदश सामिधेनीरनुब्रूयात्.

ता एताः सप्तर्चो ऽ§न्वाह. तासां त्रिः प्रथमामन्वाह त्रिरुत्तमां ता एकादश संपद्यन्ते.

गर्भाष्टमे ऽब्दे कुर्वीत ब्राह्मणस्योपनायनं, गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः.

---

* Nom. pl. of शृङ्ग, *n. Vedic.*

† Nom. pl. of हस्त *m. Vedic.*

‡ This is repeated when the sacred fire is kindled. It contains a description of the imaginary shape of the fire-god.

§ The nominative of this is होता, understood. This refers to the repeating of verses by the Hota at a certain ceremony.

त्रयस्त्रिंशद्वै देवा अष्टौ वसव एकादश रुद्रा द्वादशादित्याः प्रजापतिश्च वषट्कारश्च.

*शतमनूच्यमायुष्कामस्य†; शतायुर्वै पुरुष आयुष्येवैनं‡ तद्दधाति§. त्रीणि च शतानि च षष्टिश्चानूच्यानि यज्ञकामस्य; त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहानि, तावान् संवत्सरः, संवत्सरः प्रजापतिः, प्रजापतिर्यज्ञः; उपैनं यज्ञो नमति यस्यैवं विद्वांस्त्रीणि च शतानि च षष्टिं चान्वाह. सप्त च शतानि विंशतिश्चानूच्यानि प्रजापशुकामस्य, सप्त च वै शतानि विंशतिश्च संवत्सरस्याहोरात्राः.

त्रिराचमेदपःपूर्वं द्विः प्रमृज्यात्ततो मुखम् ।
खानि चैव स्पृशेदद्भिरात्मानं शिर एव च ॥
जीवन्तोऽपि मृताः पञ्च व्यासेन परिकीर्तिताः ।
दरिद्रो व्याधितो मूर्खः प्रवासी नित्यसेवकः ॥
अनारम्भो हि कार्याणां प्रथमं बुद्धिलक्षणम् ।
प्रारब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥
नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौ|| ।
पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥
तिस्रः कोट्यो ऽर्धकोटी च यानि लोमानि मानवे ।
तावत्कालं वसेत् स्वर्गे भर्तारं यानुगच्छति ॥

On the 27th day of the month a conclave of Panditas was held.

---

* At the ceremony called प्रातरनुवाक, which forms a part of the Agnishtoma sacrifice, a great many verses are repeated by the priests. The number of these is determined in this passage. For instance, first, he says, 'at the sacrifice instituted by one who desires a long life, one hundred verses should be repeated.' Then follows a reason for this; and so on.

† This qualifies यजमानः or sacrificer, understood.

‡ This refers to the यजमान.

§ The nominative of this is the priest होता, understood.

|| This is a deviation from Pāṇini. See last lesson, Art. 4.

At that time ninety-nine men were examined, of whom fifty-four passed.

The Paṇḍitas say that there are eighteen Purâṇas and twenty-four Smṛitis.

Originally there were three *Vedas, Rich, Yajush,* and *Sâman*; afterwards there came to be four.

There are now two principal branches or S'âkhâs of Yajurveda.

The Smṛiti of Manu is in twelve chapters, and in the seventh the duties of kings are enumerated.

On the tenth of the bright half of Âs'vina, people in the Deccan give to each other leaves of S'amî tree, calling them gold.

All enemies were killed by the five Pâṇḍavas.

Râma cut off the ten heads of Râvaṇa.

He gained proficiency in the four learnings (lores), six S'âstras, and sixty-four arts.

I told him to depart three times, and when he did not do so, I gave him a kick.

The Hindus believe that there are eight guardians of eight different directions.

Of the eighteen *Parvas* of Mahâbhârata, the third is the best, because it contains many pleasant stories.

The doctor has directed me to take this medicine for* forty-two days.

I have studied seventeen chapters of Raghu, seven of Kumâra Sambhava, nine dramatic plays, and eighty-six pages of Patanjali's Mahâ Bhâshya.

VOCABULARY XIV.

अक्षत्रिय *adj.* destitute of क्षत्रिय.
अगद *m.* medicine.
अध्याय *m.* a chapter.
अनारम्भ *m.* not beginning.
अनूच्य *pot. part.* of वच् *with* अनु, to be recited.

* The noun expressing duration is put in the accusative case.

अन्तगमन *n.* going to the end.

अन्वाह (from ब्रू *with* अनु) he recites, repeats.

अब्द *m.* year.

अर्धकोटी *f.* (अर्ध *n.* half, कोटी *f.* ten millions) five millions.

अहोरात्र *m.* day and night.

आयुष्काम *m.* one wishing to live a long life.

आरम्भ, आदि *in the loc.* originally.

आश्विन *m.* the seventh month of the Hindu year.

इ *with* अति, to pass away.

उत्तम *adj.* last.

उपनायन, उपनयन *n.* the ceremony of the investiture of the sacred thread.

ऋच् *f.*, यजुष् *n.*, सामन् *n.* the names of the three Vedas or a verse or sentence from them.

कार्य *n.* business.

कीर्तित *with* परि (from कृत् 10*th conj.* to tell) enumerated.

कुमारसम्भव *m.* name of a work.

कृ *with* लत्ताप्रहारम् to kick.

कृष्ण *m.* the eighth incarnation of Vishnu.

कृष्णपक्ष *m.* the dark half of a month.

कृष्णवर्मन् *m.* proper name.

क्लीव *adj.* neuter.

ख *n.* the cavities of the human body, as mouth, nose, &c.

गम् *with* पार to go through, to pass.

गर्भाष्टम (गर्भ *m.* conception, and अष्टम eighth) eighth from conception.

चन्द्रापीड *m.* name of a prince.

चम् 1*st conj. with* आ to rinse one's mouth.

देवकी *f.* mother of Kṛishṇa.

तावत्कालम् *adv.* for that time.

नाटक *n.* a dramatic play.

पतञ्जलि *m.* name of the great Sanscrit grammarian who has commented on Pâṇini's work.

पतित *adj.* sinful, apostate.

पद् 4*th conj. Âtm.* with सम् to amount to.

पर्वन् *n.* a canto, a section.

परिचर्या *f.* service.

पालक *m.* a guardian.

पुराण *n.* a work containing legendary sacred stories, &c.

प्रजापति *m.* the god Brahmâ.

प्रजापशुकाम—(प्रजा *f.* progeny, पशु *m.* cattle, and काम wish) one wishing for progeny and cattle.

प्रव्रजित *past. pt.* exiled, or turned a recluse.

प्रवासिन् *m.* traveller.

बुद्धिलक्षण *n.* (बुद्धि *f.* talent लक्षण *n.* sign) a sign of talent.

महाभाष्य *n.* name of Patanjali's commentary on Pâṇini.

महाभारत *n.* name of a great poem containing the history of the family of भरत.

मुख्य *adj.* principal.

मृज् *with* प्र to wash.

राजधर्म *m.* (राजन् king and धर्म duty) the duty of a king.

रघु *m.* name of a king.

रावण *m.* name of the king of Lankâ, the enemy of Râma.

लोमन् *n.* hair.

वषट्कार *m.* the cry वौषट् at the time of throwing an oblation into the fire; this is considered a deity.

विद्या *f.* learning; lore.

विद्वस् *adj.* knowing.

विश् *m.* the third order or caste among the Hindus.

वैद्य } *m.* a doctor.
भिषक् }

व्याधित *adj.* sick.

व्यास *m.* the reputed author of the Mahâbhârata; a Rishi.

शतायुष् *adj.* living for a hundred years.

शमी *f.* a kind of tree.

शुक्लपक्ष *m.* the bright half of a month.

शृङ्ग *n.* a horn.

श्रावण *m.* the fifth month of the Hindu year.

समाज *m.* conclave.

संवत्सर *m.* year.

सामिधेनी *f.* a verse repeated at the time of kindling the sacred fire.

LESSON XV.

COMPARATIVE AND SUPERLATIVE DEGREES OF ADJECTIVES, &c.

1. ईयस् is a termination of the comparative degree, and इष्ठ of the superlative. Before these the ending vowel of a word or the ending consonant, if any, with the preceding vowel, is dropped; as लघु, *positive,* लघीयस् *comparative,* लघिष्ठ *superlative;* महत् *pos.,* महीयस् *com.,* &c.

2. The ऋ occurring in the words पृथु, मृदु, भृश, कृश, दृढ, and परिवृढ, is changed to र, as पृथु *pos.,* प्रथीयस् *comp.* and प्रथिष्ठ *sup.*

3. The final syllable (*i. e.* the last vowel with the preceding consonant) of the words स्थूल, दूर, ह्रस्व, क्षिप्र, and क्षुद्र, and the portion वन् of युवन् are dropped, and the preceding vowel takes Guṇa, as स्थूल *pos.,* स्थवीयस् *comp.,* and स्थविष्ठ *super.*

4. The possessive terminations to be presently mentioned are dropped; as धनवत् *pos.,* धनीयस् *comp.,* and धनिष्ठ *sup.*

5. The following is a list of the irregularities :—

Positive.		Comparative.	Superlative.
प्रशस्य	praiseworthy	श्रेयस्	श्रेष्ठ.
वृद्ध	old	ज्यायस् वर्षीयस्	ज्येष्ठ वर्षिष्ठ.
अन्तिक	near	नेदीयस्	नेदिष्ठ.
बाढ	firm, well	साधीयस्	साधिष्ठ.
प्रिय	dear	प्रेयस्	प्रेष्ठ.
स्थिर	firm	स्थेयस्	स्थेष्ठ.
स्फिर	thick, much	स्फेयस्	स्फेष्ठ
गुरु	heavy	गरीयस्	गरिष्ठ.
उरु	wide	वरीयस्	वरिष्ठ.
बहुल	many, much	बंहीयस्	बंहिष्ठ.
दीर्घ	long	द्राघीयस्	द्राघिष्ठ.
बहु	many, much	भूयस्	भूयिष्ठ.
युवन्	young	यवीयस् कनीयस्	यविष्ठ कनिष्ठ.
अल्प	small	कनीयस् अल्पीयस्	कनिष्ठ. अल्पिष्ठ.

6. The comparative ending in स् should be declined in the manner shown in Lesson XXVII. Book First. Its feminine is formed by the addition of ई, and of the superlative by suffixing आ; as कनीयसी, कनिष्ठा.

7. तर is another comparative termination, the superlative corresponding to which is तम. These are applied not only to adjectives but to nouns, particles, and other indeclinables, and verbs. In the last case they take the forms तराम् and तमाम् and also when added to indeclinables, except in those instances in which, with the terminations, the indeclinables form adjectives. The words to which these suffixes are added undergo no change :—

लघु *pos.* लघुतरः, लघुतमः; पाचकतरः, पाचकतमः, पचतितराम्, पचतितमाम्; उच्चैस्तराम्, उच्चैस्तमाम्; उच्चैस्तरः *adj.* उच्चैस्तमः *adj.*

8. The feminines of the adjectives ending in तर and तम, are formed by affixing आ.

9. Derivatives signifying the possessor of the thing expressed by the base are formed by suffixing मत् to substantives; as धीमत्, *talented*, from धी *talent.*

10. The म of this termination is changed to व when the base ends in म् or अ (short or long), or has either for its penultimate; as धनवत्, *wealthy*, from धन *wealth*, विद्यावत्, यशस्वत्, भास्वत्, किंवत्, लक्ष्मीवत्.

There are a few exceptions, as यवमत्, भूमिमत्, &c.

11. To substantives ending in अ the suffix इन् is also added in this sense, before which the preceding अ is dropped, as दण्डिन्, धनिन्, &c. विन् is another termination having this sense. It is applied to some nouns.

12. दृश् and दृश are appended to pronouns in the sense of "like." The final letter of the base is dropped, and आ added to it, as तादृश "like that," त्वादृश "like thee;" इदम् and किम् become ई and की; as ईदृश.

13. The verbal or other forms of कृ, भू, or sometimes अस्, are added to a noun or an indeclinable to express the doing or being like the thing denoted by the base.

14. The ending अ or आ is changed to ई, except in the case of an indeclinable. The preceding इ or उ is rendered long, and ऋ is changed to री. Final न् and the स् or ष् of मनस्, अरुष्, चक्षुष्, चेतस्, रहस्, and रजस् are dropped:—

Ex.—धनीकरोति, धनीभवति, गङ्गीभवति, प्रत्यक्षीकरोति, स्वीकृतं *n.*, शुचीभूतं *n.*, पटूभवनं *n.*, मात्रीकरोति, दिवाभुता *f.*

ऋग्वेदात्सामवेदस्य महिमा भूयान्.

यज्ञवर्मायोध्यां गच्छन्नध्वनोऽर्धाद्भूयोऽतिक्रम्याश्राम्यत्.

कृष्णस्य सुभद्रा यवीयसी स्वसा.

सर्वेषु कुसुमेषु शिरीषकुसुमं म्रदिष्ठम्.

निःश्रेयसाय कर्मपथाज्ज्ञानमार्गः साधीयान्.

परमात्माणोरप्यणीयान् महतोऽपि महीयान् वर्तते.

धार्तराष्ट्रेभ्यः पाण्डवाः कृष्णसाहाय्यात् बलीयांसः किन्तु तेषां योधसमाजो गरीयान्.

दुःखितस्य वृत्तान्तश्रवणेनार्द्रीभवन्ति हृदयान्यनुकम्पिनां महात्मनाम्.

यो यज्ञकर्माणि यथाविधि करोति स प्रजावान्, पशुमान्, तेजस्वी, ब्रह्मवर्चसी, यशस्वांश्च भवति.

विष्णुशर्मण एकपञ्चाशत् पुत्रा आसन्. तेषां ये मध्यमाद्देवदत्ताज्ज्यायांसः पञ्चविंशतिस्ते कनीयोभिः पञ्चविंशत्या कलहं चक्रुः.

सर्वासु नदीषु भागीरथी द्राघिष्ठा, विस्तारे वरिष्ठा च तस्याः सलिलं यमुनायाः शुचितरं. पर्वतेषु हिमालयः प्रथिष्ठः.

अहो दीप्तिमतोऽपि विश्वसनीयतास्य राज्ञो वपुषः.

नैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः.

नेयं मे जटा किन्तु वेणीकृतः कचानां कलापः इत्यब्रवीत् काचित्स्त्री.

दासीभूतां सर्पाणां जनन्याः सेवां कुर्वतीं स्वमातरं बन्धनान्मुमोच गरुडः.

तपश्चरन् रावणः स्वीयानि नव शिरांसि शिवायोपायनीचकारेति शृणुमः.

प्रियतमस्य पुण्डरीकस्य मरणेन सशोकया महाश्वेतया तिरस्कृता विषया दूरीकृतो बान्धवजनोऽङ्गीकृतमरण्येऽवस्थानम्.

एकः पुरुषः प्रियतमायाः प्रासादस्योपरितनां भूमिं प्रवेष्टु-
मिच्छुर्वातायनादधोवलम्बमानमहिं रज्जूकृत्यारुरोह.

उपरते भर्तरि यत्प्राणाः परित्यज्यन्ते तन्मौर्ख्यं. उत्तरा वि-
राटदुहिता बालिका विनयवति धीमति विक्रान्ते च पञ्चत्वम-
भिमन्यावुपगतेऽपि प्राणान्न जहौ. अन्या अपि सहस्रशः कन्यका
अभर्तृमत्यो जाताः सत्यो जीवितानि न तत्यजुरिति श्रूयते.

Kausalyâ was the eldest of the three wives of Das'aratha, and Kaikeyî the youngest.

Sitâ's bodily form was more slender than Draupadî's.

That the greater is equal to the less is absurd.

In running, the horse is the swiftest of all animals.

The virtuous are happy, and deserve respect.

Rukmiṇi was dearer to Kṛishṇa than Satyabhâmâ.

When one's luck is bad, even his relations become (as if they were) his enemies.

What is he called who has wealth or fortitude, or fame or land?*

All should become as of one mind, and having taken this net should fly off.

Indra was the mightiest and most powerful of all the gods, and therefore they crowned him king.

The sense of the original passage is rendered (as if) clear by a commentator, and sometimes mystified.

Damayantî was the most beautiful of all the women of the time, and the most devoted to her husband.

Thy heart has at this moment (become as if a liquid) melted through affection.

The bullocks that are fastened to the yokes of carriages are fatter than common ones.

---

* The student should answer this question.

VOCABULARY XV.

अणु *adj.* little; *m.* an atom; a small particle.
अधस् *ind.* below; down.
अध्वन् *m.* road.
अनर्थक *adj.* absurd.
अनुकम्पिन् *adj.* compassionate.
अभिमन्यु *m.* son of Arjuna.
अवलम्बमान *adj.* hanging.
अरुस् *m. n.* a sore or wound.
अवस्थान *n.* a residence.
अहि *m.* a snake.
आर्द्र *adj.* wet.
आशु *adj.* swift.
इच्छु *adj.* wishing.
उत्तरा *f.* daughter of a king named Virâṭa.
उपरितन *adj.* what is above.
उपायन *n.* present.
एकमनस् *m.* of one mind.
ओजस् *n.* might; ओजस्विन् *adj.* mighty.
कच *m.* the hair.
कर्मपथ *m* (कर्मन् and पथिन्.) way of action, *i. e.* performance of religious ceremonies, &c.
कलह *m.* quarrel.
कलाप *m.* a bundle.
कृश *adj.* weak, thin.
कैकेयी *f.* } wives of Das'aratha.
कौसल्या *f.* }
कृष्णसाहाय्य *n.* help of Krishṇa.
क्रम् 1*st conj. Paras. with* अति to cross, to go over, to transgress.
क्षुद्र *adj.* small, mean.
गरुड *m.* eagle, the bird of that species used by Vishṇu as his car.
जटा *f.* matted hair.
जीवित *n.* life.
ज्ञानमार्ग *m.* (ज्ञान *n.* knowledge. मार्ग *m.* a way) way of knowledge.
टीकाकार } *n.* a commentator.
भाष्यकार }
तनु. *adj.* slender.
दीप्ति *f.* splendour.
दृढ *adj.* firm, strong.
द्रौपदी *f.* the wife of the Pâṇḍavas.
निःश्रेयस *n.* final beatitude.
परिवृढ *m.* a master, owner.
पलायन *n.* running.
पीवर *adj.* fat.
पुण्डरीक *m.* a proper name; a lotus flower.
पृथु *adj.* large, great.
बन्धन *n.* restraint.
बान्धवजन *m.* relations.
बालिका *f.* a daughter; a female infant.
ब्रह्मवर्चसिन् *adj.* 1. illumined by the Vedas; 2. possessing the splendour conferred by the practice of the Vedic rites.
भृश *adj.* very.
मध्यम *adv.* middle; *n.* waist.
महाश्वेता *f.* name of the daughter of a Gandharva.
मूलग्रन्थ *m.* original passage.
मौर्ख्य *n.* folly.
यज्ञवर्मन् *m.* a proper name.

यथाविधि *adv.* according to the rules laid down in ceremonial works.
यमुना *f.* name of a river.
युग *m.* a yoke.
योधसमाज *m.* (योध a warrior, समाज *m.* a multitude) multitude of warriors.
रम् *with* उप to die.
रज्जु *f.* a rope.
रहस् *n.* secrecy, solitariness, a secret; *adv.* secretly, solitarily.
रुक्मिणी *f.* a wife of Krishṇa.
लघु *adj.* small.
वपुष् *n.* the body.
विक्रान्त *adj.* courageous, possessing prowess.
विश्वसनीयता *f.* capacity to inspire confidence.
विषय *m.* pleasure, sensual pleasure.
विष्णुशर्मन् *m.* a proper name.
विस्तार *m.* extent.
वृत्तान्तश्रवण *n.* (वृत्तान्त history, account; श्रवण *n.* hearing) hearing of history or account.
वृषभ *m.* bullock.
वेणि, वेणी *f.* braided hair.
व्यासक्त, निरत *adj.* devoted.
शिरीष *n.* a kind of flower.
शुचि *adj.* pure.
सत्यभामा *f.* a wife of Krishṇa.
सलिल *n.* water.
सशोक *adj.* (स *with*, शोक *m.* sorrow) afflicted with sorrow.
सहस्रशः *adv.* by thousands.
सुभद्रा *f.* wife of Arjuna.
सेवा *f.* service.
ह्रस्व *adj.* short.

LESSON XVI.

Compounds.

Dvandva (Copulative) and Tatpurusha (Determinative).

1\. 1. In Sanscrit one simple noun* may be compounded with another, and this compound with a third or another compound. In this manner we may have a compound consisting of any number of simple words. According to the sense or manner in which nouns are thus put together, compounds are divided into several classes. A compound of the class called Dvandva consists of nouns which, if not compounded, would be joined by the copulative particle; रामश्च कृष्णश्च = रामकृष्णौ; रामश्च, लक्ष्मणश्च, भरतश्च शत्रुघ्नश्च, = रामलक्ष्मणभरतशत्रुघ्नाः.

* *i.e.*, a Substantive or an Adjective.

2. When the compound consists of two nouns, each being understood to be singular, it takes the dual; and plural when it contains more than two nouns. The gender of the final noun is the gender of the whole; कुक्कुटमयूर्याविमे; मयूरीकुक्कुटाविमौ. A Dvandva compound is singular and neuter when it implies an aggregate or when the things enumerated constitute one complex idea, as आहारनिद्राभयम्. This may be called 'the collective species' of Dvandva. When a compound consists of words signifying insects, limbs of the body of an animal, or objects between which there is a natural antipathy, or of common names not denoting an animal, it is always of this nature; as यूकालिक्षम्, पाणिपादम्, अहिनकुलम्, धानाशष्कुलि. In other cases this construction depends on the will of the speaker.

3. A word ending in ऋ and implying blood-relationship or some kind of learning, changes this vowel to आ when followed by another word ending in ऋ or by पुत्र, as होतापोतारौ, मातापितरौ, पितापुत्रौ.

4. When a collective Dvandva compound ends in a letter of the palatal class, or द्, ष्, or ह्, the vowel अ is added on to it; as वाक्त्वचम्, त्वक्स्रजम्, शमीदृषदम्, वाक्त्विषम् छत्रोपानहम्. When it is not collective the अ is not added, as in प्रावृट्शरदौ.

II. 1. A compound of the Tatpurusha class consists of two members, the first of which determines the sense of the other,* or is attributive to it. The attributive member may have the meaning of a case, or may be used in apposition to the other, and consist, in this latter case, of an adjective or a substantive. The former we will call an inflectional compound, and the latter an appositional (named Karmadhâraya in Sanscrit Grammars), as राज्ञः पुरुषः = राजपुरुषः (inflectional); गम्भीरः नादः = गम्भीरनादः (app.) भवएव सागरः = भवसागरः (app.); पुरुषः व्याघ्रइव = पुरुषव्याघ्रः (app.)

* In a few cases the attributive member is placed after the other.

2. There are six varieties of the first species, corresponding to the six oblique cases :—

Acc. कृष्णश्रितः = कृष्णं श्रितः, दुःखापन्नः = दुःखमापन्नः, स्वर्गगतः = स्वर्गं गतः.

Instr. = शङ्कुलाखण्डः = शङ्कुलया खण्डः, मातृसदृशः, मात्रा सदृशः, वाक्कलहः = वाचा कलहः, नखभिन्नः = नखैर्भिन्नः, वातच्छेद्यम् = वातेन छेद्यम्.

Dat. यूपदारु = यूपाय दारु, भूतबलिः = भूतेभ्यो बलिः गोहितम् = गवे हितम्.

Abl. चोरभयम् = चोराद् भयम्, स्वर्गपतितः, = स्वर्गात्पतितः.

Gen. देवताराधनम् = देवतानामाराधनम्.

Loc. कलानिपुणः = कलासु निपुणः, वाक्पटुः = वाचि पटुः.

The compound of अ and अन्, implying negation with a noun, belongs to the Tatpurusha class.

3. When the first member of an appositional compound is a numeral it is called in Sanscrit Dvigu. A Dvigu implies an aggregate; as त्रयाणां भुवनानां समाहारः = त्रिभुवनम्.

4. The nouns सखि and राजन् occurring at the end of a Tatpurusha; ऋच्, पुर्, धुर्, and पथिन् at the end of any compound; रात्रि when preceded by a numeral or an indeclinable or certain other words,* drop the final vowel, or the penultimate with the following consonant, and add अ as मद्रराज. कृष्णसखः, स्वर्गपथः, द्विरात्रम्; अतिरात्रम्, पूर्वरात्रः. अहन्, when it is in the same circumstances as रात्रि, is changed to अह्न, but when it constitutes the latter member of a Dvigu compound or is preceded by some other word, the final न् only is dropped, as पूर्वाह्णः, द्व्यहः, उत्तराहः.

---

* Viz. a word expressive of a part, such as पूर्व, अपर, &c. अह्नः, सर्व, संख्यात and पुण्य.

5. A Tatpurusha follows the gender of the final noun. The collective Dvigu is neuter, and that ending in अ is oftentimes feminine and takes the suffix ई; as राजपुरुषः, नखभिन्नः-न्ना-न्नम्, पञ्चगवम् (from पञ्चन् and गो) पञ्चपात्रम्, त्रिलोकी. A Tatpurusha (in all its species) ending in रात्र, अह्न, and अह is masculine, but when रात्र is preceded by a numeral it is neuter, as पूर्वरात्रः, मध्याह्नः सप्ताहः, द्विरात्रम्.

6. When a neuter Dvigu or Dvanda ends in a long vowel it is shortened. The short vowel corresponding to ओ and औ is उ, and to ए, and ऐ is इ (द्विखारि from द्वि and खारी· *a measure of grain.*)

प्रयागे चतुरहमुषित्वा काशीपथमुपर्ययावुद्दालकः.

रविवासरस्य चरमरात्रे संसाराङ्गारतप्तः कश्चित्पुरुषश्चिच्छेदात्मनः शिरः.

आश्विनस्याद्ये नवरात्रे दुर्गाया महोत्सवः क्रियते.

ननु प्रभाता रजनी तच्छीघ्रं शयनं परित्यजामि अथवा लघु लघूत्थितापि किं करोमि न मे दुःखादुच्चितेषु प्रभातकरणीयेषु हस्तपादं प्रसरन्ति.

इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥
रोगशोकपरीतापबन्धनव्यसनानि च ।
आत्मापराधवृक्षाणां फलान्येतानि देहिनाम् ॥
*सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥
धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते ।
अजागलस्तनस्येव तस्य जन्म निरर्थकम् ॥

---

* Spoken by Krishna to Arjuna who had expressed his unwillingness to fight

यदेतदनुमरणं नाम तदति निष्फलम्. अविद्वज्जनाचरित एष मार्गः, मोहविलसितमेतत्, अज्ञानपद्धतिरियं, रभसाचरितमिदं क्षुद्रदृष्टिरेषा, अतिप्रमादोऽयं, मौर्ख्यस्खलितमिदं, यदुपरते पितरि, भ्रातरि, सुहृदि, भर्तरि, वा प्राणाः परित्यज्यन्ते स्वयं चेन्न जहति न परित्याज्याः. अत्र हि विचार्यमाणे स्वार्थ एव प्राणपरित्यागोऽयमसह्यशोकवेदनाप्रतीकारत्वादात्मनः; उपरतस्य तु न कमपि गुणमावहति; न तावत्तस्यायं प्रत्युज्जीवनोपायः, न धर्मोपचयकारणं, न शुभलोकोपार्जनहेतुः, न निरयपातप्रतीकारः, न दर्शनोपायः, न परस्परसमागमनिमित्तम्; अन्यामेव स्वकर्मफलपरिपाकोपचितामसाववशो नीयते भूमिम्, असावप्यात्मघातिनः केवलमेनसा संयुज्यते.

The master teaches us eight times in a *fortnight.**

The priests perform an Agnishtoma sacrifice in *six days.*

The glory of Râma's exploits was sung in the *seven svargas* and *seven pâtâlas.*

The duties of *Bráhmaṇas, Kshatriyas, Vais'yas, and S'údras* are mentioned in the Smritis of *Manu, Yájnavalkya, and Asita.*

The alliance of *Râma and Sugrîva* was *based on conditions of mutual assistance.*

Raghu, who took with him his great army *going towards the eastern sea*, appeared like Bhagíratha, who led Gangâ, *fallen from the matted hair of S'iva.*

Traversing the eastern countries in this manner, the conqueror reached the coast of *the great† ocean,* (which appeared) *dark on account of the forests of Tâlî trees.*

Having rooted out the Vangas (who were), *haughty on account of their fleet of ships,* he erected *triumphal columns* in *the region between the branches* (*streams*) *of Gangâ.*

---

* The student should use Sanscrit compounds for the words printed in Italics.

† महत् becomes महा in an appositional Tatpurusha or Bahuvrihi.

The *king of Kalinga* received him with missiles, as the mountains received Indra, *prepared to cut* (*their*) *wings*, with stones.

The conqueror took away the wealth and not the land of the *lord of Mahendra* (who was), *captured and released*.

The sea, though *pushed afar by the arrow of Paras'urâma*, appeared as if touching *the mountain Sahya* on account of his extensive army (which joined the two).

VOCABULARY XVI.

अग्निष्टोम *m.* a kind of sacrifice.
अङ्गार *m. n.* burning charcoal.
अजा *f.* a she-goat.
अतिप्रमाद *m.* great carelessness.
अद्भुतचरित *n.* an exploit.
अनुमरण *n.* following in death, or dying after, as in the case of widows burning themselves with or on the dead bodies of their husbands.
अर्णव *m.* an ocean.
अलाभ *m.* loss.
अलोभ *m.* contentment, absence of greed.
अवश *adj.* being in the power of another, dependant.
असह्य insufferable.
अस्त्र *n.* a missile.
आचरित *adj.* followed, practised; *n.* practice, act.
उद्दालक *m.* name of a person.
उपचय *m.* storing, store, gathering.
उपचित *past. pt.* of चि with उप, collected.
उपरत *adj.* dead, ceased.
एनस् *n.* sin.
करणीय *n.* what is to be done, a work to be got through.
क्रम् *with* परि or आ 1*st conj. Paras.* to traverse.
गल *m.* throat.
गृहीत *past part.* of ग्रह, captured.
गुण *m.* efficacy, advantage.
घातिन् *m.* a killer, a murderer.
* चरम *adj.* last.
जय *m.* victory, triumph.
ताली *m.* a palm-tree.
देहिन् *adj.* embodied, having body; *m.* a man, the soul.
निरय *m.* hell.
निरर्थक *adj.* useless, vain.
पद्धति *f.* a way, practice.
पराक्रम *m.* an exploit, a deed.
परीताप *m.* pain, affliction.
परित्याज्य *adj.* deserving to be abandoned.
परिपाक *m.* becoming mature, maturity.
पक्ष *m.* fortnight.

---

* The nom. pl. *m.* of this is चरमे or चरमाः

पात *m.* falling, fall.
प्रतिष्ठा *f.* condition.
प्रतिकार, प्रतीकार *m.* help against an evil, a remedy.
प्रत्युज्जीवन *n.* restoring to life again, revival.
प्रभात *adj.* (*past part. of* भा *with* प्र), disappeared (as darkness) and appeared (as light) *n.* daybreak.
मूल *n.* a root, basis.
मोह *m.* foolishness, infatuation.
युद्धनौसमूह *m.* a fleet of ships of war.
रभस् *n.* hastiness, rashness.
रोग *m.* disease; sickness.
लघुलघु *adj.* early.
लग्न *adj.* touched.
लाभ *m.* acquisition, gain.
वह् 1*st conj. Paras. and Âtm. with* आ to bring.
वङ्गाः *m. plural,* the name of a people or their country.
वासर *m. n.* a day.
विचार्यमाण (*pres. part. Âtm. of the pass. of the caus. of* चर to go, *with* वि) what is being thought upon or considered.
विलसित *n.* a wanton pastime, a wicked trick.
वेदना *f.* agony.
श्याम *adj.* gloomy, dark.
सख्य *n.* alliance.
संसार *m.* world.
सारित *with* उद् *past part. causal of* सृ *with* उद्, pushed afar.
साहाय्य *n.* assistance.
स्खलित *n.* a slip, a mistake.
स्तन *m.* the nipple, female breast.
स्तम्भ *m.* a column.
स्रोतस् *n.* a stream or branch of a river.
स्वकर्तव्य *m.* one's duty.

LESSON XVII.

Bahuvrîhi and Avyayîbhâva Compounds.

I. 1. An appositional compound with the attributive member placed first may be used as an adjective to qualify a substantive. In this case the compound is called Bahuvríhi; as **महाबाहुः**, **पीताम्बरः**. As a Karmadhâraya, **महाबाहुः** is equivalent to **महान् बाहुः** *great arm*; but as a Bahuvríhi, it stands for **महान् बाहुर्यस्य**, *he whose arm is great*, i. e. *great-armed*; so also **पीताम्बरः** *he whose garment is yellow*.

2. Sometimes an inflectional compound may become a Bahuvríhi, as **चक्रपाणिः** = **चक्रं पाणौ यस्य**, *he in whose hands there is a wheel*.

3. When comparison is involved a genitive compound becomes a Bahuvríhi, as चन्द्रकान्तिः, equivalent to चन्द्रस्य कान्तिः as a Tatpurusha; but चन्द्रस्य इव कान्तिर्यस्य as a Bahuvríhi.

4. A compound of words denoting the cardinal points belongs to this class, and means the point or direction between those points; as उत्तरपूर्वा, *north-east*. A noun signifying a direction, which when uncompounded is declined like a pronoun, is optionally so declined when thus compounded.

5. A compound of स or सह with a substantive when used as an adjective is a Bahuvríhi; as देवदत्तः सहपुत्रो ग्रामं गतः.

6. An adjectival compound of a numeral or an indeclinable, or of आसन्न, अदूर, or अधिक with a numeral, is a Bahuvríhi. In this case, the final vowel, or the final consonant with the preceding vowel, of the latter numeral, and the ति in the case of विंशति are dropped. Ex. द्वित्राः 'two or three,' द्विदशाः 'twice ten,' उपदशाः 'about ten,' *i.e.* 'nine or eleven,' आसन्नविंशाः 'nearly twenty,' अदूरत्रिंशाः 'not far from thirty,' अधिकचत्वारिंशाः 'more than forty.'

7. When the last word of a Bahuvríhi ends in ऋ, or is a feminine noun ending in ई or ऊ, the termination क is added on to it; as ईश्वरकर्तृकम् = ईश्वरः कर्ता यस्य तत्, (जगत्); बहुनदीकः = बहवः नद्यो यस्मिन् सः (देशः); रूपवद्वधूकः.

8. If a Bahuvríhi ends in अक्षि, or धनुष्, these words assume the form of अक्ष, and धन्वन्; कमलाक्षः 'lotus-eyed,' अधिज्यधन्वा 'one whose bow is strung.' If it ends in गन्ध, this word becomes गन्धि, when उद्, पूति, सु or सुरभि precedes, or when the compound involves comparison; उद्गन्धि, सुगन्धि, पद्मगन्धि, &c. Similarly धर्म becomes धर्मन् when

preceded by a single word. When the ending word does not undergo such changes, क is optionally added to all compounds of this class; अध्ययननिमित्तको मे वासोऽस्मिन् ग्रामे.

9. The final vowel of a Bahuvrîhi compound is shortened when no termination is added. चित्रा गावो यस्य सः, चित्रगुः; लक्ष्मीः भार्या यस्य सः, लक्ष्मीभार्यः. If the final be the feminine termination आ, it is optionally shortened when followed by क; as लक्ष्मीभार्याकः or लक्ष्मीभार्यकः.

II. 1. Adverbial compounds (अव्ययीभाव) are formed by putting together an indeclinable (a preposition or an adverb) and a noun. Adverbs are to be considered as neuter accusative singulars. Adverbial compounds ending in अ take sometimes the terminations of the instrumental or locative singular. A final long vowel becomes short. The ending न् is dropped, but optionally when the final substantive of the compound is neuter :—अधिहरि *in Hari*, अनुविष्णु *after Vishnu, i.e. following Vishnu*, उपगङ्गम् *near the Gangâ*, अनुगङ्गम् *along with or by the side of the Gangâ*, यथाशक्ति *according to abilities*, अध्यात्मम् *on or in the soul*, प्रत्यहम् *every day*, सतृणम् *together with grass*.

भार्याया यद्यदिष्टं तत्तदधिज्यधन्वनस्तस्य भूपतेर्नानासाद्यं किञ्चिदासीत्.

प्रतिदिनं त्र्यम्बकं यथाविधि पूजयामि यावदवकाशं ग्रन्थानवलोकयामि आमध्यान्हसमयमक्षमालां गृहीत्वा जपामि.

त्रिचतान्यहान्यस्मिन्मे गृहे वस्तुं त्वमर्हसि यावत्तवार्थसिद्धिं करोमि.

आसन्नपञ्चशा गा ब्राह्मणेभ्योऽददाद्यज्ञवर्मा श्रावणस्य प्रथमे सोमवासरे.

चिरप्रवृत्त एव मृतस्य पुनर्जीवप्रदाने पन्थाः. तथाहि विश्वावसुना गन्धर्वराजेन मेनकायामुत्पन्नां प्रमद्वरां नाम कन्यामाशीविषविलुप्तजीवितां स्थूलकेशाश्रमे भार्गवस्य नप्ता प्रमतितनयो मुनिकुमारको रुरुर्नाम स्वायुषो ऽर्धेन योजितवान्.

अर्जुनं चाश्वमेधतुरगानुसारिणमात्मजेन बभ्रुवाहननाम्ना समरशिरसि शरापहृतप्राणमुलूपी नाम नागकन्यका सोच्छ्वासमकरोत्.

अभिमन्युतनयं च परिक्षितमश्वत्थामास्त्रपावकपरिप्लुष्टमुदरादुपरतमेव निर्गतमुत्तराप्रलापोपजनितकृपो भगवान् वासुदेवो दुर्लभानसून् प्रापितवान्.

* यान्येव सुरभिकुसुमधूपानुलेपनादीनि, चन्द्रापीडसमागमसुखोपभोगायानीतानि तैरेव मृते तस्मिन् देवतोचितामपचितिं सम्पाद्य चन्द्रापीडमूर्तौ मूर्तिमतीव शोकवृत्तिरार्तरूपा रूपान्तरमिव तत्क्षणेनैवोपगता गतजीवितेव शून्यमुखी मुखावलोकिनी चन्द्रापीडस्य पीडोत्पीडितहृदयापि रक्षन्ती बाष्पमोक्षमुद्दामवृत्तेः शोकादपि मरणादपि च कष्टतमामवस्थामनुभवन्ती तथैवाङ्के समारोपितचन्द्रापीडचरणद्वया दूरागमनखिन्नेनापि बुभुक्षितेनाप्यप्रतिपन्नस्नानपानभोजनेन मुक्तात्मना राजपुत्रलोकेन स्वपरिजनेन च सह निराहारा कादम्बरी तं दिवसमनयत्.

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

I saw *five or six* men, *more than fifty-five* cows, and *nearly sixty* dogs on the road.

This is the king of Angas, *whose love has been sought by celestial damsels.*

---

* This refers to Kâdambarî, a damsel who goes to a certain appointed place to meet her lover Chandrâpîḍa, but finds him dead. Hopes have been held out to her by some supernatural power of her lord's revival, and she has been directed o preserve his body,

In him the goddesses S'rî and Sarasvatî, *whose places by nature are different,* live together.

The king, *who heard the account of Mahâs'vetâ,* was not able to say a word, *overcome with grief.*

This is a king *of the name of Parantapa, whose truth is unfathomable,* and *who has obtained great fame by keeping his subjects contented.*

I now explain the principles of Nyâya, *according to my abilities.*

Locusts fly *towards the fire.*

Raghu erected a trophy or triumphal column *on every mountain.*

Janasthâna is situated *on the banks of* (along the side of) *the Godâvarî.*

Having sent the girl to her husband's house, and being *as if I had paid back a deposit,* I am now at ease.

This is the *lord of Avanti,* who is *long-armed, broad-breasted,* and *slender-waisted.*

The *lotus-eyed* maid, whose *limbs were delicate,* did not fix her affections on him.

Sunandâ spoke to the *moon-faced* damsel (whose face was like the moon) when she reached the place where was sitting Hemângada, *the Lord of Kalingas, whose arm was adorned with Angadas, whose power was equal to that of the mountain Mahendra, and who by his prowess had destroyed his enemies.*

VOCABULARY XVII.

अक्षमाला *f.* (अक्ष the name of a plant, or its seed, and माला *f.* wreath or a string) a rosary of अक्ष.

अगाध *adj.* unfathomable.

अङ्क *m.* the lap.

अङ्गद *n.* an ornament worn on the arms above the elbow.

अधिज्यधन्वन् *m.* one whose bow is strung.

अनुरञ्जन *n.* pleasing, keeping contented.

अनुलेपनं *n.* an ointment.
अपचिति *f.* worship.
अप्सरस् *f.* a celestial damsel.
अर्थ *m.* object of desire.
अश्वमेध *m.* name of a kind of sacrifice.
असु *m.* the five vital breaths; life (in this sense it is used in the plural number).
आ a particle, showing *up to.*
आनीत *past part. of* नी; brought.
आयुस् *n.* life.
आर्त *adj.* troubled, distressed.
आशीविष *m.* a snake.
आसाद्य *adj.* obtainable.
आस्पद् *n.* place.
उत्पन्न *adj.* born.
उदार *adj.* noble, generous.
उद्दामवृत्ति *adj.* of a wild disposition; inordinate, excessive.
उद्धत *adj.* haughty.
उपजनित *adj.* produced.
उपभोग *m.* enjoyment.
उलूपी *f.* the name of a serpent-damsel, for some time a wife of Arjuna.
कन्यका *f.* daughter.
कादम्बरी *f.* the name of a damsel.
कुटुम्बक *n.* family.
कुमारक *m.* a young boy.
गतजीवित *adj.* dead.
चिरप्रवृत्त *adj.* having long been in practice.
जप् 1*st conj. Paras.* to pronounce in a low voice; to mutter (prayers).
तनय *m.* son.
त्र्यम्बक *m.* an epithet of Rudra; [S'iva.
देवता *f.* a deity.
धूप *m.* incense.
निक्षेप *m.* a deposit.
निराहार *adj.* not having eaten, fasting.
निसर्ग *m.* nature.
परिक्षित *m.* son of अभिमन्यु and grandson of अर्जुन.
परिजन *m.* an attendant, a servant
परिप्लुष्ट *adj. past part.* of प्लुष् to scorch, to burn.
प्रत्यर्पित *past part.* of the *caus.* of ऋ with प्रति; paid back.
प्रमति *m.* the name of a person.
प्रमद्वरा *f.* name of a woman.
प्रापितवत् *past act. part.* of the *caus.* of आप् with प्र, having made to get; having given.
बाष्प *m., n.* a tear.
बुभुक्षित *adj.* hungry.
भार्गव *m.* name of a Rishi.
मध्यम *m. m.* the waist, the middle part.
मेनका *f.* a celestial damsel.
महाशठ *m.* a great rogue.
यथाविधि *adv.* according to the sacred precept.
यावत् *adv.* as long as.
योजितवत् *past act. part.* of the *caus.* of युज् having joined.
रुरु *m.* the name of a person.
लोक् *with* अव 1*st conj. Âtm.* or 10*th conj.* to look at, to see.
विलुप्त *adj.* destroyed.
विश्वावसु *m.* the name of a Gandharva.
विशाल *adj.* broad.
शून्यमुखी *f.* having no liveliness on the face; pale-faced; of a dejected countenance.

सत्त्व *n.* truth.
समागम *m.* company, association.
समारोपित *adj.* placed.
सार *m.* power, pith.
सुरभि *adj.* fragrant.
सोच्छ्वास *adj.* having breath.
स्थूलकेश *m.* the name of a sage.
हेमाङ्गद *m.* a proper name.

LESSON XVIII.

Causals.

1. The causal of a root is formed by the addition of अय, and making the same vowel changes as before the अय of the 10th conjugation; करोति 'he makes,' कारयति 'he causes to make.'

2. The causal form takes either pada.

3. Roots ending in अम् (except कम्, अम् and चम्), जन्, जॄ, दल्, वल्, त्रप्, वन्, and several others not very important do not change their vowel. वम्, नम्, वन्, and ज्वल् change their अ optionally; but necessarily when preceded by a preposition.

4. Roots ending in आ, ह्री, and ऋ, add on the augment प् before अय्.

5. Roots ending in ए, ऐ, ओ or औ substitute आ for their vowels. (See Lesson XI. 13.)

6. क्षै shortens its आ necessarily; ग्लै and स्ना optionally, but when preceded by a preposition, necessarily; as क्षपयति, ग्लपयति or ग्लापयति, प्रग्लपयति.

7. रुह् substitutes प् for ह् optionally; as रोपयति or रोहयति. हन् becomes घात्.

8. रभ् and लभ् insert a nasal before the final, as रम्भयति, लम्भयते.

9. शो, छो, सो, ह्वे, व्ये, वे, and पा add य् instead of प् before अय: and पा, 'to protect,' adds ल्; शाययति, साययति, &c. The roots जि, क्री, and इ with अधि, substitute आ for their vowels; as जापयति, क्रापयति, and अध्यापयति.

10. The ending अ of अय is dropped when followed by a vowel. अय itself is dropped before the past participial termination and before such as begin with य; the vowel changes however are retained; as विद् 'to know,' विदित 'known,' and वेदित 'made known.' संहृत्य *prim.* संहार्य *caus.* The अय with its last अ dropped is retained after a root having a short penultimate before the य of the indeclinable past part., as प्रणमय्य.

11. The causal forms of roots of the 10th conjugation are the same as the primitive.

12. When the causal forms of intransitive roots and such as imply motion, knowledge or information, and eating, and of दृश् are used, the agent of the verb in its primitive sense is put in the accusative case. This rule is optional in the case of हृ and कृ. In other cases the primitive agent is in the instrumental case.

शत्रूनगमयत्स्वर्गं वेदार्थं स्वानवेदयत्। आशयच्चामृतं देवान् वेदमध्यापयद्विधिम्। आसयत्सलिले पृथ्वीं यः स मे श्रीहरिर्गतिः॥

यजमानो यज्ञकर्म ऋत्विग्भिरारम्भयति.

इन्द्रः स्वयशः किन्नरमिथुनैर्गापयामास.

कृष्णवर्मा पुत्रेण ब्राह्मणेभ्यः प्रत्यहं शतं गा दापयति.

जानकीं रथमारोप्य जान्हवीतीरमासाद्य रामाज्ञापितो लक्ष्मणस्तां जहौ.

प्रभुप्रसादलवोऽप्यधीरप्रकृतेर्दासजनस्य प्रागल्भ्यं जनयति.

असुरस्य तिग्मतपसा प्रीतात्मा भगवान् शङ्करः स्वीयं रूपं तं दर्शयामास.

नगेन्द्रसक्तां दृष्टिं पार्श्वे कस्यापि क्रन्दितमाकर्ण्य राजा निवर्तयामास

अस्मिन्लोकेऽनुष्ठितो धर्मस्तस्य कर्तारं स्वर्गलोकं प्रापयति.

ग्रीष्मकाले घर्मोऽङ्गानि ग्लपयति स्वेदं प्रवर्तयति तृष्णां परिवर्धयति.

बहिर्द्वारि प्रवृत्तमृषिकुमारकं प्रवेशयितुं प्रतिहारीमाज्ञापयामास राजा.

स्वीयं यशः पौरुषं च गुप्तये कथितं च यत् ।
कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत् ॥

चिरनष्टमात्मनो बालकं दृष्ट्वा सा सुन्दरी भृशं रुरोद तं च दृढं परिष्वज्याश्रुभिः स्नपयामास.

वेदाविनाशिनं नित्यं य* एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
नचैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥
संयोजयति विद्येव नीचगापि नरं सरित् ।
समुद्रमिव दुर्धर्षं नृपं भाग्यमतः परम् ॥
यदि सत्याभिसन्धस्त्वं राजन् रामं प्रवासय ।
नव पञ्च च वर्षाणि निर्जने गहने वने ॥
युधिष्ठिरस्तु कौन्तेयो मयमाहूय सत्वरम् ।
कारयामास वै तेन सभामद्भुतदर्शनाम् ॥
दृष्टिस्तृणीकृतजगन्त्रयसत्वसारा,
धीरोद्धता नमयतीव गतिर्धरित्रीम् ।
कौमारके ऽपि गिरिवद्गुरुतां दधानो,
वीरो रसः किमयमेत्युत दर्प एव ॥

The king makes the Brâhmaṇas accept the money.
Vasishṭha caused Das'aratha to perform a sacrifice.
The wicked deeds of Bâjirâja make us blush.
Indra caused Mâtali to bring Arjuna to Heaven in his own car.

---

* This refers to the soul whether of man or the universe.

He first makes men confide in him, and then destroys them (makes them perish).

Being commanded by his Guru he every day fed his cows and made them drink water.

He finished his morning devotions, after which he fed sixteen Brâhmaṇas and then took his own meal.

Râma's going to a forest to live there for fourteen years occasioned Das'aratha's death.

Sanjaya made Dhṛitarâshṭra hear (told him) what happened on the field of battle, where the Pâṇḍavas and the sons of Dhṛitarâshṭra were fighting.

It is fate that makes sometimes brothers and friends fight with each other, and occasionally causes a man even to cut off his own head.

A father should marry his daughter to a well-behaved young man, of a respectable family and of good education.

The verses that this boy has repeated remind me of the times in which I lived on the top of mount Prasravaṇa with my beloved, and my brother Lakshmaṇa.

The S'yâparṇas went to the Yajna of Saushadmana, and took their seats within the Vedi, whereupon the king ordered his men to unseat (make them stand) them; they accordingly unseated them. While being unseated, they cried aloud.

VOCABULARY XVIII.

अज *adj*. unborn.

अघोर *adj*. not of a sound or grave mind.

अभिसन्धा *f*. promise, determination.

अम् 1*st conj*. *Paras*. to move.

अमृत *n*. the beverage of gods; nectar.

अर्थ *m*. meaning; true sense.

अविनाशिन् *adj*. imperishable, undergoing no transformation.

अव्यय *adj*. immutable.

असुर *m*. a demon, an evil spirit.

कदाचित् *adv*. occasionally.

किन्नर *m*. a certain class of demigods.

कृष्णवर्मन् *m*. the name of a person.

कौमारक *n*. boyhood.

क्रन्दित *n*. cry.

क्लिद् 4*th conj*. *Paras*. to make wet.

क्षै 1st conj. Paras. to pine or waste away.
गति f. movements, walk.
गहन adj. impassable, impregnable.
गुप्ति f. secrecy.
गुरुता f. greatness, grandeur, majesty.
ग्रह् with प्रति to accept.
ग्लै 1st conj. Paras. to become exhausted.
घर्म m. heat.
जाह्नवी f. the Ganges.
ज्वल् 1st conj. Paras. to blaze, to burn.
तिग्म adj. austere, severe.
तृष्णा f. thirst.
त्रय n. triad.
दल् 1st conj. Paras. to burst, to tear.
दुर्धर्ष adj. inaccessible.
धरित्री f. the earth.
नगेन्द्र m. the mountain Himâlaya.
नित्य adj. eternal, constant.
नीचग adj. low, mean.
पार्थ m. the name of Arjuna.
पौरुष n. manliness, prowess.
प्रकृति f. disposition.
प्रतिहारी f. a female doorkeeper.
प्रागल्भ्य n. pride, boldness.
मय m. the name of an architect.
मारुत m. wind.
मिथुन n. a couple, a pair.
रु 2nd conj. Paras. & Âtm. to cry aloud.
वम् 1st conj. Paras. to vomit.
वृ 1st conj. Âtm. to cover.
वीररस m. warlike feeling; one of the nine sentiments.
श्रीहरि m. the name of the god Vishṇu.
श्वस् with वि, to confide.
सलिल n. water.
सृज् with प्र to occasion (causal).
स्वेद m. sweat.

LESSON XIX.

Aorist.

1. The so-called aorist expresses simply the completion of an action without reference to any particular time, or a recent or this day's action. It is similar to the English present perfect, which the student will remember "defines an action as having happened in *a portion of time which is not yet expired*: it brings a past action into connection with the present time." The aorist should never be used in narratives.* अजनि ते वै पुत्रः (Ait. Brâhmaṇa) 'a son has been

* In the later Sanscrit literature the three past tenses are promiscuously used, no distinction being observed between them.

born to thee;' तदहं तुभ्यमेव ददामि च एवं सत्यमवादीः (Ait. Brâhmaṇa) 'I give that to thee who hast told the truth;' उदुश्रिय उषसो रोचमाना अस्थुः (Rîg-Veda Sanhitâ) 'the bright splendours of the dawn have arisen (begin to appear).

2. The aorist is used with the prohibitive particle मा and has then the sense of the Imperative. The temporal augment is in this case dropped. मा त्वं गमः 'Do not go;' मा नो हिंसीज्जनिता यः पृथिव्याः, 'May He who is the creator of the earth, not hurt (kill) us!'

3. There are seven varieties of the aorist. The temporal augment अ is prefixed to the roots in this tense as in the imperfect.

I.—*First Variety.*

1. The terminations of the imperfect are applied to roots with the exception of that of the third person plural, which in this case is उस्. Before उस् the preceding आ, if any, is dropped.

2. पा *to drink*, स्था, दा, धा, and other roots assuming the forms of दा and धा in virtue of rule 13, page 50, गा, which is substituted for इ, *to go*, in the aorist, and भू *to be*, belong to this variety.

3. The third person plural termination in the case of भू is अन्; and before the terminations beginning with a vowel व् is added on to भू.

4. घ्रा, धे, शो, सो, and छो, are conjugated in this way optionally (remember rule 13, page 50). Their other forms are made up according to the sixth variety. धे takes the third aorist also.

5. This variety is Parasmaipadi exclusively. Such of the roots belonging to this variety as are Âtmanepadi also take the fourth or fifth form in that Pada.

6. दा—to give.

अदाम्	अदाव	अदाम
अदाः	अदातम्	अदात
अदात्	अदाताम्	अदुः

II.—*Second Variety.*

1. अ is added on to the root; and then the terminations of the imperfect of the first class of conjugations are appended. The vowels do not take their Guṇa or Vriddhi substitute.

2. This variety is Parasmaipadi with but a few exceptions.

3. Some roots are conjugated in this way optionally and some necessarily. The most important of these are given in the following list:—

Necessarily.

*ह्वे (ह्व्) to call.
लिप् to anoint.
सिच् to sprinkle.
These three roots when Âtmanepadi take this form optionally.
घस् to devour.
सद् to be dejected, to sit.
शद् to cut.
गम् to go.
सृप् to move, to creep.
पुष् to nourish.
तुष् to be satisfied.
दुष् to be depraved.
क्रुध् to be angry.
शुध् to be purified.
सिध् to be ready.
नश् to perish.
द्रुह् to hurt, to act the traitor.
मुह् to be silly.
स्निह् to bear affection to.
शम् to be calm.
तम् to be distressed in body or mind.
दम् to be tamed.
श्रम् to exert one's self.
भ्रम् to wander, to err.
क्षम् to forgive.
क्लम् to be fatigued.
मद् to be mad.
अस् (अस्थ्) to throw.
तृष् to be thirsty.
हृष् to be glad.
लुभ् to covet.

---

* The forms which some roots assume before अ are enclosed within brackets, as—आस्थम्; अह्व् + अम् = अह्वम्.

गृध् to be greedy.
शक् to be able.
मुच् to leave, release.
लुप् to cut.
पिष् to pulverize, to grind.
श्लिष् to distinguish.
वच् (वोच्) in *Paras.* & *Âtm.* to speak.
शास् (शिष्) to govern, to rule, to regulate.
पत् (पप्) to fall.
आप् to obtain.

ख्या in *Paras.* & *Âtm.* (ख्य्) to tell.

Optionally.

बुध् to know.
दृश् (दर्श्) to see.
रुद् to cry.
श्लिष् to embrace.
तृप् to be satisfied.
दृप् to be proud.
रुध् to obstruct.
भिद् to penetrate.
छिद् to cut off.
विच् to separate.
क्षुद् to reduce to powder.
युज् to join.
रिच् to make empty.
जृ (जर्) to become old.
स्फुट् to break off.
घुष् to proclaim.
श्वि (श्व) to swell.
निज् to wash off.
च्युत् to drop.
स्तम्भ् (स्तभ्) to obstruct.
स्कन्द् (स्कद्) to jump upwards.

The following roots are generally Âtmanepadi, but when they take this form of the Aorist they become Parasmaipadi:—

द्युत् to shine.
स्विद् to perspire.
रुच् to shine.
शुभ् to shine, to look decent.
क्षुभ् to become agitated.
स्रंस् (स्रस्) to fall down.
ध्वंस् (ध्वस्) to perish.
भ्रंश् (भ्रश्) to fall.
वृत् to be.
वृध् to increase.
स्यन्द् (स्यद्) to drop.
कृप् to make for, to tend towards. and (*caus.*) to propose, to plan.

श्लिष् takes the seventh form, besides this, श्वि, the third and the fifth, and the rest the fourth or fifth according as they are *anit* or *set*.

पुष्.

अपुषम्	अपुषाव	अपुषाम
अपुषः	अपुषतम्	अपुषत
अपुषत्	अपुषताम्	अपुषन्

III.—*Third Variety.*

1. The aorist forms of roots of the tenth conjugation and of causals are made up in this way.

2. The अय is dropped, but the vowel changes and others effected in the primitive root before it are retained. The penultimate vowel is shortened. Then the root is to be reduplicated according to the general rules. If the syllable following the reduplicated one be short and not prosodially* long, (*a*) अ of the reduplicated syllable is changed to इ; (*b*) and its vowel generally, when short and not prosodially long, is lengthened. To the base so prepared are to be appended अ, and the terminations of the Imperfect, as in the second variety:—

Thus from भावय (the causal of भू), by dropping अय, we have भाव्, by shortening the penultimate भव्, by reduplication बभव्; by changing the reduplicated अ to इ, बिभव्; by lengthening the इ, बीभव्; and by applying अ and the termination, अबीभवत्.

3. If a root begins with a vowel, the following consonant with इ added to it is reduplicated. When a conjunct consonant with न्, द्, or र् as its first member follows the initial vowel the second member is reduplicated. Ex. आटिटत् from the causal of अट्, आर्जिहत् from the causal of अर्ह्, औन्दिदत् from the causal of उन्द् &c. In the two latter instances अर् and उन् are set aside and ह् and द् with इ added to them are reduplicated.

4. If a root ends in उ, short or long, that vowel is to be substituted for इ in the reduplicated syllable when the following syllable does not begin with a letter of the labial class or य्, र्, ल्, व्, or ज्, followed by अ; as कु, causal—कावय,—काव्,—कव्,—चकव्, and चिकव्, but as the root ends in उ, we have

* A syllable is prosodially long when, being short itself, it is followed by a conjunct consonant.

चुकव्, चूकव्, अचूकवत्; but in the case of भू, or पू, we have अबीभवत्, or अपीपवत्, and not अबूभवत्, or अपूपवत्. The इ is optionally retained in the case of स्रु, श्रु, द्रु, प्रु, प्लु and च्यु. Ex. अशिश्रवत् or अशुश्रवत् aor. caus. of श्रु.

5. The following roots shorten their penultimate optionally:—

भ्राज्, भाष्, भास्, दीप्, जीव्, मील्, पीड्; and also ह्वे, लुट्, लुप्, and a few others, as अपीपिडत् or अपिपीडत्.

6. The vowel changes mentioned in Article 2, *i. e.* the shortening of the penultimate, the substitution of इ for अ and the lengthening of the vowel of the reduplicated syllable, do not take place in the case of the following roots:—

कथ्, वर्, शठ्, रह्, स्पृह्, सूच्, मार्ग्, मृग्, ध्वन्, वार्; as अचकथत्, अववरत्, from कथ्, and वर्.

7. The अ of the reduplicated syllable of स्मृ, दृ, त्वर्, प्रथ्, म्रद्, स्तृ, and स्पश्, is preserved, and the इ of those of वेष्ट् and चेष्ट् is optionally changed to अ, as असस्मरत्, अददरत्, &c. and अववेष्टत्, अविवेष्टत्.

8. गण् has two forms, अजगणत् or अजीगणत्.

9. The roots श्रि, द्रु, and स्रु, take the third variety in the primitive form, as अशिश्रियत्. धे (see page 101, Art. 4) drops its आ after reduplication.

10. स्थापयति has अतिष्ठिपत्; पाययति, अपीप्यत् and घ्रापयति, अजिघ्रपत् or अजिघ्रिपत्.

11. The penultimate short ऋ of a root is optionally retained, and long ॠ optionally shortened; as अवीवृतत् or अववर्तत् from the causal of वृत्; अचिकीर्तत् or अचीकृतत् from कॄत्, 10th conj.

12. Some roots, the most important of which are लोक्, लोच्, शास्, श्लाघ्, बाध्, सेव्, वेप्, एज्, लाघ्, राध्, ताय्, दाश्,

योध्, and राज् do not shorten the penultimate, as अलुलोकत् and अततायत्. This variety is Âtmanepadi and Parasmaipadi; as अपूपुजत् or अपुपूजत्.

13. ह्वे and स्वप् are in the aorist of the causal to be taken as हु and सुप् and श्वि optionally as शु; as अजूहवत् or अजुहावत् by Art. 5; असूषुपत्, अशूशवत् or अशिश्वियत्.

काशीं गन्तुकामः श्रीनगरान्निरगात् पण्डितः सह परिवारेण.

भगोऽर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः.

तस्मिन् गुर्वनुचरे गृहं प्रविष्टे यूयं किमधुनोदस्थात? गुरुरयमिति मत्वा?

अस्मिन्निर्जने वने नष्टमश्वमियन्तं कालमन्विष्यन्नपि न समासदम्.

इदमाम्रफलं वृक्षादपप्तत्, यदि रोचते गृहीत्वा स्वादस्व.

हे गङ्गे यदीदृशेभ्यः पापेभ्यो मामुददीधरस्ततः सत्यमनाथशरणमसि विष्णुपदपङ्कजोद्भवासि.

प्रातरारभ्य पञ्चसप्ततिं वृक्षानसिचाम.

वत्सस्य मरणेन तद्विषयकाः सर्वे मनोरथा मेऽध्वसन्.

क्रीडार्थमुपवनमगमतां दम्पती तयोर्निवृत्तयोरात्मनः करुणवार्तां कथय.

इयं बालिका दुःखवार्तां श्रुत्वामुहत्, आश्वासयैनां उदकेन च सिञ्च.

इमं ग्राममागच्छन्तौ भवन्निर्दिष्टे गहने वने नानापक्षिगणसमाकुलं महावटवृक्षं तमदर्शाव.

उपाध्यायो देवानपूपुजदधुनातिथयो यथेष्टं भुञ्जताम्.

अस्मिन्मण्डपे समाहूतान् ब्राह्मणानहमजगणम्. पञ्च शतानि तेषां वर्तन्ते. एतेभ्यो ऽधुना दक्षिणां दातुमारभस्व.

मच्चिन्तिता सरणिर्वरीयसेऽधिकारिणे नारुचदतः स तां निरास्थन्नवीनां च स्वयं कल्पितां प्रावीवृतत्.

किं यूयमवोचत पुनरपि कथयत नाहमवहितोऽभूवम्.

We have drunk Soma and have become immortal.

Devadatta has weighed this gold, make ornaments of it.

The king of the Kalingas has besieged Pâṭaliputra, but many of his soldiers have fallen out of the line and are looking for plunder.

Ashṭâvakra, coming from a place twelve coss off, is now tired. Give him food and drink.

He has not been able to convince me that my belief in the existence of ghosts is unfounded.

The minister has governed the country justly, he is loved by all the people.

He embraced his child and wept bitterly.

Govinda looked for the lost book one whole day, but has not found it.

We have cut off a branch of the Palâs'a tree for making a sacrificial post.

Have you not washed your hands yet?

I have given a hot bath to my children.

Hast thou not heated the water yet as I told you.

The owner being dead they have caused the house to be pulled down and his clothes to be burned.

VOCABULARY XIX.

अनाथ *adj*. helpness.

अनुचर *m*. an attendant, a servant.

अमर *adj*. immortal.

अर्यमन् *m*. a deity; one of the dead forefathers.

अवहित (*past part.* of धा *with* अव) attentive.

अष्टावक्र *m*. name of a person.

अस् *with* निर् to repeal, to abolish.

इ *with* निर्. to set out.

उन्मुक्तकण्ठं } सकरुणं } *adv*. bitterly (as applied to weeping).

उष्णोदक *n*. hot water.

करुण *adj*. doleful; lamentable.

कल्पित *past part.* of the causal of क्लृप्) planned, invented.

कृ *with* प्रतीतिम्, to convince.

गन्तुकाम *adj.* desirous to go.

गार्हपत्य *m.* a sacred fire kept perpetually by an householder.

तद्विषयक *adj.* concerning him.

ताय् 1*st conj. Âtm.* to spread.

दीप् 4*th conj. Âtm.* to shine.

धे 1*st conj. Paras.* to suck.

धृ *with* उद् to draw out; to save.

ध्वन् 1*st conj. Paras.* to sound.

नवीन *adj.* new.

निर्जन *adj.* lonely; without men.

निर्मूलक *adj.* unfounded.

पङ्क *m.* mud.

परिवार *m.* retinue.

पलाश *m.* a kind of tree.

पाटलिपुत्र *n.* name of a town.

पुरन्ध्रि *f.* name of a deity.

प्रेत, प्रेतनर, मारक } *m.* ghost.

भग *m.* name of a deity.

भ्रंश 1*st conj. Paras.* to fall.

मण्डप *m.* a temporary hall erected on festive occasions.

मनोरथ *m.* wish, desire.

मृग् or मार्ग् 10*th conj. Paras.* to look for, to search.

रह् 1*st* and 10*th conj. Paras.* to quit.

रुध् *with* उप् to besiege.

लुण्ठन *n.*, अपहार *m.* } plunder.

वर् 10*th conj.* to choose.

वटवृक्ष *m.* a banian tree.

विश्वास *m.* belief.

वृत् *with* प्र (*in causal*) to introduce; to bring into practice.

व्यूह *m.* column of an army, a phalanx.

शठ् 10*th conj. Paras.* to deceive, to defraud.

सद् *with* आ and सम् to obtain, to meet with; to find.

सद् *with* उत् (*causal*), नश् (*causal*) } to cause to be destroyed, or to pull down.

समाकुल *adj.* occupied with; full of.

सरणी or णि *f.* path; disposition or arrangement of things.

सवितृ *m.* the sun.

सूच् 10*th conj. Paras.* to indicate.

स्ना (*causal*) to give a bath to.

स्वामिन् *adj.* owner.

LESSON XX.

I.—*Sixth Variety.*

The sixth variety of the aorist is formed by adding to the root the forms of the third aorist of अस् with some changes, the अ of अस् being dropped. These forms may be considered as the terminations. They are as follows:—

सिषम्	सिष्व	सिष्म
सीः	सिष्टम्	सिष्ट
सीत्	सिष्टाम्	सिषुः

To be able to commit them easily to memory the learner may regard them as made up of the imperfect forms of अस्, with the आ dropped and सि prefixed; this latter necessitating the change of the following स् to ष्. Instead of सन्, सुस् should be taken to be the third person plural form, and सि is not to be prefixed to the second and third person singular.

2. Roots ending in आ,* यम्, रम्, and नम्, take this variety.

3. This form or variety is Pârasmaipadi only.

II.—*Seventh Variety.*

1. This consists in adding to the root the forms of the second aorist of अस्, 'to be,' the अ of अस् being dropped. In other words add अ to स् and append the general terminations of the Imperfect. These forms, considered as terminations, add on to the root :—

Paras.			*Âtm.*		
सम्	साव	साम	सि	सावहि	सामहि
सः	सतम्	सत	सथाः	साथाम्	सध्वम्
सत्	सताम्	सन्	सत	साताम्	सन्त

2. This variety is both Âtm. and Paras.

3. *Anit*† roots ending in श्, ष्, स्, and ह् and having इ, उ, ऋ, or ऌ, for their penultimate, have their aorist formed in this way.

4. The root दृश् is an exception.

5. The roots स्पृश्, मृश्, कृष्, and श्लिष्, optionally take this variety.

* Roots ending in ए, ऐ, and ओ, are to be considered as roots ending in आ, as observed in Art. 13, Lesson XI.

† See page 47, Note †.

ग्लै.

अग्लासिषम्	अग्लासिष्व	अग्लासिष्म
अग्लासीः	अग्लासिष्टम्	अग्लासिष्ट
अग्लासीत्	अग्लासिष्टाम्	अग्लासिषुः

लिह्.*

अलिक्षम्	अलिक्षाव	अलिक्षाम
अलिक्षः	अलिक्षतम्	अलिक्षत
अलिक्षत्	अलिक्षताम्	अलिक्षन्
अलिक्षि	अलिक्षावहि	अलिक्षामहि
अलिक्षथाः	अलिक्षाथाम्	अलिक्षध्वम्
अलिक्षत	अलिक्षाताम्	अलिक्षन्त.

नित्यकर्मानुष्ठानायास्नासीस्तच्छूद्रादीन्मा स्पृक्षः.

वेणुधमन्याग्निमध्मासिषम्. तदस्मिन् प्रदीप्ते वन्हावाहुतीः प्रास्य.

भो पुरोहित भवदाज्ञामनुसृत्य बटवेऽहं सावित्रीमुपादिक्षम् तदधुनान्यत्करणीयं दर्शय.

विवाहविधेरितिकर्तव्यतामत्रत्या ब्राह्मणा नाज्ञासिषुरतो मां तत्सम्पादनायाह्वन्.

अस्तमयासीद्रविस्तिमिरेणावृतं नभः. तत्किमद्यापि गां नाधुक्षत पयः.

कृषीवला भूमिमकृक्षन् परन्त्वार्द्रासु स्थितेऽपि सूर्ये पर्जन्यो न वर्षति.

मा वयं भ्रातरः परस्परं द्विक्षामेत्यस्माकं पितासन्नमरणो रिक्थस्य समानांश्चतुरो भागानकरोत्.

महत्कार्यारम्भे देवो गुरुजनश्च वन्दितव्य इति वचनमनुरुध्य गृहदेवतां मातरं पितरमन्यांश्च वृद्धान्प्राणंसिष्म.

---

* Remember the Sandhi rules given in Lesson VII.

कूपतडागादिनिर्माणाय महान्तो यत्ना युष्माभिः कृतास्ते कस्मि-
न्यर्यवासासिषुः.

इदं मधु किं नालिक्षः. रुचिकरमेतत्.

We have mounted our horses and are now marching against the enemy.

The flowers, brought yesterday, have now faded; throw them out and bring new ones.

Having told us how Chandraketu and Lava fought with each other, and how Râma commanded them to be quiet, he has (now) ceased.

I have not yet thought which would be better for me, the study of law or of medicine.

Have you smelt the flower? It is very fragrant.

The king has sat upon the throne and is consulting with his ministers.

We have protected you so long from evil or injury; and you now act the traitor towards us; what could be more mournful?

Why hast thou abandoned an affectionate wife who never did any thing you did not like?

VOCABULARY XX.

अनुष्ठान *n.* doing; executing.
अस्त. *m.* sunset.
आयुर्वेद, वैद्यक } *m.* science of medicine.
आर्द्रा *f.* the sixth lunar mansion.
आहृत *past part.* of हृ, filled.
आसन्नमरण *adj.* आसन्न near and मरण death.
आहुति *f.* sacrificial oblation.
इतिकर्तव्यता *f.* method, or the way of doing any thing.
करणीय *pot. part.* what is to be done.
गम् *with* अभि to march against.
गृहदेवता *f.* family deity.
म्लै, ग्लै } 1*st conj. Paras.* to fade.
चन्द्रकेतु *m.* son of Lakshmaṇa.
द्रुह् 4*th conj. Paras.* to act the traitor, to injure.
तिमिर *m.* & *n.* darkness.
धर्मशास्त्र *n.* science of law.

धमनी *f.* a pipe.
नित्यकर्मन् *n.* daily religious performance.
पर्जन्य *m.* rain.
पा to protect.
प्रदीप्त *past part.* of दीप् to shine, *with* प्र, shining brightly.
भाग *m.* division.
मृश् 6*th conj. Paras. with* वि to think.
रम् *with* वि *Paras.* to cease.
रिक्थ *n.* property; wealth.
रुचिकर *adj.* palatable.
वन्दितव्य *adj. pot. part.* of वन्द् fit to be bowed to.
वृष् 1*st conj. Paras.* to rain.
वेणु *m.* a bamboo.
सङ्कट *n.* } evil.
पीडा *f.* }
समान *adj.* equal.
सम्पादन *n.* accomplishing.
सावित्री *f.* the holy mantra or verse of the Rigveda, generally called Gâyatrî, and repeated by all Brâhmaṇas every day.
सुगन्धि *adj.* fragrant.
सो 4*th conj. Paras.* to end, *with* परि & अव to end in, to result in.

LESSON XXI.

1. The most general varieties of the aorist are the fourth and the fifth. Any root that does not belong to any of the preceding ones takes the fourth or fifth form. In the same manner a root that takes one of the others optionally, or in the Parasmaipada only, has its other or Âtmanepada form made up in this way.

2. The fifth differs from the fourth in prefixing the augment इ to the terminations, and consequently it is the aorist of *Set* roots, and the fourth that of *Anit* roots. स्तु and सु belong to the fifth form, though *Anit;* and वृ and roots ending in ऋ preceded by a conjunct consonant, when Âtmanepadi, and such as are optionally *Set*, to either. धू and अञ्ज् take the fifth only.

3. The augment इ in the case of the root गृह् is long in all non-conjugational tenses except the Perfect. It is optionally so in the case of वृ and roots ending in (long) ॠ in all non-conjugational tenses, except the Perfect and Benedictive, Âtm., and Aorist, Parasm.

4. The forms of the Imperfect of अस्, to be, with the initial अ dropped are appended to the root as terminations.

The third person plural has उः instead of सन्. When in the fifth variety इ is prefixed, the स् of the second and third person singular is dropped. स् preceded and followed by any consonant except a nasal or a semivowel is dropped; as अभिद् + स्त = अभित्त; अभैद् + स्ताम् = अभैत्ताम्.

FOURTH VARIETY.			FIFTH VARIETY.		
	Paras.			*Paras.*	
सम्	स्व	स्म	इषम्	इष्व	इष्म
सीः	स्तम्	स्त	ईः	इष्टम्	इष्ट
सीत्	स्ताम्	सुः	ईत्	इष्टाम्	इषुः
	Átm.			*Átm.*	
सि	स्वहि	स्महि	इषि	इष्वहि	इष्महि
स्थाः	साथाम्	ध्वम्	इष्ठाः	इषाथाम्	इध्वम्
स्त	साताम्	सत	इष्ट	इषाताम्	इषत

Parasmaipada.

FOURTH VARIETY.

5. In the Parasmaipada voice of the fourth variety the vowel of a root takes its Vṛiddhi substitute, as अभैत्सीत् from भिद्.

FIFTH VARIETY.

6. In the Parasmaipada fifth, the ending इ, उ, ऋ and ऌ, short or long, and the penultimate अ of roots ending in र् or ल्, and that of वद् and व्रज् take Vṛiddhi necessarily, as :—

लू—अलौ + इषम् = अलाविषम्,

चर्—अचारिषम्, फल्,—अफालिषम्.

7. The अ, if not prosodially long, of roots having an initial consonant, and ending in any consonant except र् and ल्, has Vṛiddhi optionally, as गद्—अगदीत् or अगादीत्.

8. *Exception:*—Roots ending in ह्, म्, य्, and क्षण्, श्वस्, जागृ, कट्, लग्, हस्, श्वि, and some others do not take Vṛiddhi substitute, as अक्रमीत्, from क्रम्.

9. The penultimate इ, उ, ऋ, लृ, take their Guṇa in the fifth form, as सिध्-असेधीत्, शुच्- अशोचीत्, कृत्-अकर्तीत्.

Âtmanepada.

FIFTH VARIETY.

10. In the Âtmanepada, the ending or the penultimate short vowel takes its Guṇa substitute in the fifth variety, as लू—अलविष्ट, मुद्—अमोदिष्ट.

FOURTH VARIETY.

11. In the fourth, the ending इ, or उ, short or long, takes Guṇa, while the ending ऋ and the penultimate short remain unchanged, as नी—अनेष्ट, सु—असोष्ट, भृ—अभृषत 3rd pers. pl. भिद्—अभित्त.

12. After a short vowel the स् of स्त and स्थाः is dropped, as हृ—अहृत.

13. In the Âtmanepada दा, धा, and *such roots as assume those forms in non-conjugational tenses, and स्था substitute इ for the final आ, and this इ does not take Guṇa; as अदित, अदिषाताम्.

14. सृज् and दृश् change the ऋ to र् when followed by a strong termination beginning with a hard consonant (see 16, Lesson XI.), and *Anit* roots having ऋ for their penultimate change it to र्, optionally, in the above circumstances; सृज्—अस्राक्षम्, अद्राक्षम् from दृश्—(द्रक्ष्यति, future), अस्राप्सीत् or असार्प्सीत् from सृप्.

15. The third person singular of the aorist of पद् is अपादि, *i.e.* it is made up by using the termination इ instead of स्त. Before this इ, the ending vowel and the penultimate

---

* Whenever this expression is used, always understand दा 2nd conj. 'to cut,' and दै 1st conj. 'to purify,' to be excepted.

अ take Vriddhi, and any other short penultimate takes Guṇa. The root जन् does not change its vowel. दीप्, जन्, बुध्, पूर्, ताय् and प्याय् substitute this इ for स्त optionally.

16. The passive forms of non-conjugational tenses are made up simply by appending Âtmanepada terminations to the prepared base. In the passive of the aorist all roots take इ for the third person singular, instead of स्त.

अभार्षम्	अभार्ष्व	अभार्ष्म
अभार्षीः	अभार्ष्टम्	अभार्ष्ट
अभार्षीत्	अभार्ष्टाम्	अभार्षुः
अभृषि	अभृष्वहि	अभृष्महि
अभृथाः	अभृषाथाम्	अभृढ्वम्
अभृत	अभृषाताम्	अभृषत
अलाविषम्	अलाविष्व	अलाविष्म
अलावीः	अलाविष्टम्	अलाविष्ट
अलावीत्	अलाविष्टाम्	अलाविषुः
अलविषि	अलविष्वहि	अलविष्महि
अलविष्ठाः	अलविषाथाम्	अलविढ्वम्
अलविष्ट	अलविषाताम्	अलविषत

ओदनं शाकांश्च सूदा अपाक्षुरतोऽधुना सर्वान् ब्राह्मणान् भोजय.

कनिष्ठं पुत्रमहमब्रवं पुत्रक कुसुमपुरं गत्वा तत्रैकस्मिन्गृहे मया निक्षिप्तं धनमास्ते तद्गृहाण. सोऽगच्छत्; निवृत्य च मामब्रवीत्; तात भ्रातरो मे तत्रागत्यास्मभ्यमेतद्धनं पितादादिति वदन्तः सर्वमेव तदादिषत.

यत्त्वं सत्यमवादीस्तत्तुभ्यमहमेतद्गवां शतं ददामि.

त्वमात्मनः पूर्वभार्यामत्याक्षीरन्यां च पर्यणैषीरिति यदश्रौषं तत्किं सत्यम्.

मुग्धाकृतिरतीव प्रियश्चावयोः शिशुरमृतेति शोकविकलोऽहं भार्या च मे. परंतु किं वृथाशोकेन सत्यमेव तद्युत्कविराह :—

'कस्यैकान्तं सुखमुपगतो दुःखमेकान्ततो वा
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ।

ऋषयो वै सरस्वत्यां सत्रमासत. ते कवषमैलूषं सोमाद्‌नयन्, दास्याः पुत्रः कितवोऽब्राह्मणः कथं नो मध्ये ऽदीक्षिष्टेति.

साचिव्ये मामेवान्यान्सर्वाननादृत्य राजाऽयौक्षीदतो ऽभियुक्तेन मनसा मया कार्यमनुष्ठेयम्.

अस्मिन् क्षेत्रे विपुलं धान्यमवाप्सम्.

अङ्गीकृतं महत्कार्यं पारयितुमक्षमा वयमुदस्राक्ष्म.

अखिला मनोरथा मेऽफालिषुरतोऽहं सुखमस्वाप्सम्, न किञ्चिदवेदिषं.

किं नाद्याप्यग्निरथमद्राष्ट. प्रत्यहं त्विरनेन मार्गेण स नीयते.

मुक्तकेशीं मां दृष्ट्वा दुर्योधनस्य भार्या भानुमत्यहसीत्तन्मे दहति देहमित्यब्रवीद्भीमं द्रौपदी.

असमर्थोऽयमर्जुनः कौरवैः सह योद्धुमतो संग्रामान्न्यवर्तिष्टेति जना ब्रूयुः.

भार्या मे पुत्रमसविष्टातो जातकर्मादिसंस्काराणां संभारान् करोमि.

अधुनैव सोऽत्रागत्यायं पुरुषः सुविनीतोऽयं दुर्विनीत इति बहु प्रालापीत् मैवं पुनः प्रलपीदित्येकदा तं भृशं ताडय.

अस्माभिराज्ञप्तः पौराणिकः पुराणकथाः कथयितुमारब्ध, तदेहि श्रोतुम्.

परिचारकं मे दन्दशूको ऽदाङ्क्षीत्तत्त्वरस्व भिषजं गत्वौषधमानय.

इयन्तं कालमुद्यमं कुर्वन्नपि सुखं नालप्सि तस्मान्नियतिर्बलीयसी.

महता प्रयत्नेन तेन संचितं धनमहृथास्तस्मात्पापोऽसि गर्हणीयचरितोऽसि.

एतं ह वा ऐन्द्रं महाभिषेकं वासिष्ठः सात्यहव्योऽत्यरातये जानन्तपये प्रोवाच तस्मादुत्यरातिर्जानन्तपिरराजा सन् विद्यया, समन्तं सर्वतः पृथिवीं जयन् परीयाय. स होवाच वासिष्ठः सात्यहव्योऽजैषीर्वै समन्तं सर्वतः पृथिवीं, महन्मा गमयेति. स होवाचात्यरातिर्जानन्तपिर्यदा ब्राह्मणोत्तरकुरूञ्जयेयमथ त्वमु हैव पृथिव्यै* राजा स्याः सेनापतिरेव तेऽहं स्यामिति. स होवाच वासिष्ठः सात्यहव्यो देवक्षेत्रं वै तन्न वै तन्मर्त्यो जेतुमर्हत्यद्रुक्षो† वै म ‡आऽत इदं दद इति. ततो हात्यरातिं जानन्तपिमात्तवीर्यं निःशुक्रममित्रतपनः शुष्मिणः शैब्यो राजा जघान.

The enemies have burned twenty villages, and are now marching against the capital.

The birds confined in the cage have all flown away.

The friends, whom I expected so long, are come, and have just alighted from their carriages.

We have lopped off the branches of the flower-trees in the garden.

They have dug many canals communicating with the river Sindhu for agricultural purposes.

When he said (just now) he could be a Sanscrit Paṇḍita in ten days, I smiled.

Yajnadatta has recently performed his son's Upanayana ceremony (the investiture of the sacred thread). He gave much Dakshiṇâ to Brâhmaṇas on that occasion.

It was but just now that they remembered they had sent a man to call Govinda for aid.

---

* Dative used in the sense of the Genitive.

† द्रुह् here takes the seventh form, as it should by the general rules.

‡ In the Vedic dialect, a preposition need not be immediately prefixed to a verb; several words may intervene.

Do not be afraid, it is not a cobra that you see before you, but a rope.

The English have killed the ring-leaders and re-conquered the country.

From his constantly sitting at home and not doing anything, have resulted poverty, and many painful diseases.

Have you made the ornaments that I told you to make? Show them to me if you have.

The king's surveyors have not yet measured the whole land.

We have torn all those papers, now that they are of no use.

He has pounded the medicine, emptied the vessel, put that powder into it, poured water, and placed it on the fire.

They have gratified the wishes of their friends and relations in this country, and are now going home.

He has abandoned all worldly affairs, and has now become a recluse.

We have not yet accepted the money they gave us yesterday.

They have served their king faithfully.

The traders have bought all the cotton in the market, and sent it off to England.

The monkeys have broken the roof of the house.

The brothers have divided their ancestral property.

I have endured all the taunts of the people calmly, and borne the responsibility (yoke or weight) of governing uninterruptedly.

VOCABULARY XXI.

अक्षम *adj.* unable.

अग्निरथ *m.* fire-carriage; railway carriage.

अत्यराति *m.* name of a Kshatriya.

अनन्यपरायणम्, भक्त्या } *adv.* faithfully.

अनुष्ठेय *pot. part.* from स्था *with* अनु, what is to be executed.

अप्रतिहतम् *adv.* uninterruptedly.

अमित्र *m.* an enemy.

आज्ञप्त *adj.* commanded.

आत्त *adj.* from आ and दत्त *past part.* of दा to give, taken away.

आस् *with* सत्त्रं, to hold a sacrificial session; to perform a succession of sacrifices.

उत्तरकुरवः *m. pl.* name of a country beyond the Himâlayas (probably the original seat of the Âryas).

उपरि *adv.* above.

एकान्तं
एकान्ततः } *adv.* invariably.

ऐलूष *m.* son of Ilûshâ.

औषध *n.* a medicinal drug.

कवष *m.* name of a person.

कितव *m.* a rogue.

कुल्या *f.* a canal.

कुसुमपुर *n.* name of a town.

कृषिकर्म *n.* agricultural purpose.

ग्रह् *with* प्रति, to accept.

जातकर्मन् *n.* birth-ceremony.

जानन्तपि. *m.* a descendant of Janantapa.

तपन *m.* an oppressor.

तूल
पिचु } *m.* cotton.

तृप् *4th conj. Paras.* to gratify (as a wish).

तॄ *with* अव to alight.

दन्दशूक *m.* a snake.

दंश् *1st conj. Paras.* to bite.

दशा *f.* state.

दह् *1st conj. Paras.* to burn.

दारिद्र्य *n.* poverty.

दीक्ष् *1st conj. Âtm.* to hallow, and thus fit one's self for performing a sacrifice.

दुर्विनीत *adj.* rude.

दृ *6th conj. Paras. with* आ to pay respect to, to regard.

देवक्षेत्र *n.* the land of the gods.

नाग *m.* cobra.

नियन्त्रित *adj.* confined.

नियति *f.* destiny.

निःशक्त *adj.* powerless.

नीचैः *adv.* down, below.

नेमि *f.* circumference of a wheel.

पटल *n.*
छदिस् *m.* } a roof.

पत्रक *n.* paper.

पितृपैतामह *adj.* ancestral.

पीडाकर *adj.* painful.

पौराणिक *m.* one who reads and explains the Purâṇas.

फल् *1st conj. Paras.* to crown with success.

भज् *1st conj. Paras. & Âtm.* to divide.

भञ्ज्, to break.

भानुमती *f.* wife of Duryodhana the eldest son of Dhṛitarâshṭra.

भूमापक *m.* a surveyor.

महस् *n.* lustre; greatness.

महत्त्व *n.* greatness, power.

मा *3rd conj. Âtm.* to measure.

मुक्तकेशी *f.* having hair disordered or dishevelled.

मुग्धाकृति *adj.* of a lovely form or shape.

यज्ञदत्त *m.* proper name.

राजधानी *f.* capital city.

राज्यधुरा *f.* responsibility of governing (from धुर् yoke).

रिच् *7th conj. Paras. & Âtm.* to empty.

लप् 1st conj. Paras. with प्र to speak, to prattle.
वासिष्ठ m. a descendant of Vasishtha.
व्रज् with परि to become a recluse.
शाक m. vegetable.
शुष्मिण adj. powerful.
श्रृंञ्य m. name of a king.
शोकविकल adj. overcome with sorrow.
सत्र n. a sacrificial session.
सरस्वती f. the name of a river.
साचिव्य n. ministry.
सात्यहव्य m. name of a priest.
सिच् with नि to pour.
सुविनीत adj. modest.

LESSON XXII.

Part I.

First and Second Future and Conditional.

I.—First Future.

1. To the root should be added the suffix तृ, before which the final vowel or the penultimate short takes Guṇa. Nominative forms of the noun thus made up are to be considered as the forms of the third person; and in the first and second persons, the corresponding forms of the Parasmaipada present tense of अस् should be appended to the nominative singular. In the case of Âtmanepada, the Âtmanepada forms of अस् should be added.

2. To the suffix तृ, इ is to be prefixed after *Set* roots, and optionally after those that are optionally *Set*. *Anit* roots, of course, do not admit it. The roots इष्, सह्, लुभ्, रुष्, and रिष् admit of इ optionally before तृ. When सह् undergoes the changes mentioned in II. III. and IV. Lesson VII., its अ is replaced by ओ, as सोढा, सोढारौ &c.

Parasmaipada.

3. भवितास्मि	भवितास्वः	भवितास्मः
भवितासि	भवितास्थः	भवितास्थ
भविता	भवितारौ	भवितारः

Âtmanepada.

4. हे is the first person singular, and ध्वे second person plural, present tense, of the Âtmanepada of अस्.

5.	मोदिताहे	मोदितास्वहे	मोदितास्महे
	मोदितासे	मोदितासाथे	मोदिताध्वे
	मोदिता	मोदितारौ	मोदितारः

II.—Second Future.

1. The terminations of this tense are made up by prefixing स्य to those of the present. The augment इ is to be prefixed to स्य, or not, or optionally according to the nature of the root. Before the terminations, the final vowel, and the penultimate short, take Guṇa.

2. After गम् Paras., हन् and roots ending in ऋ, इ is to be prefixed to स्य in this tense, and the conditional, though these roots are *Anit*.

3. कृप्, वृत्, वृध्, शृध्, and स्यन्द् are optionally Parasmaipadi in the second future, and when so, the स्य does not take इ as appended to them. This holds in the case of कृप् in the 1st Future also.

4.	लप्स्ये	लप्स्यावहे	लप्स्यामहे
	लप्स्यसे	लप्स्येथे	लप्स्यध्वे
	लप्स्यते	लप्स्येते	लप्स्यन्ते

भविष्यामि	भविष्यावः	भविष्यामः
भविष्यसि	भविष्यथः	भविष्यथ
भविष्यति	भविष्यतः	भविष्यन्ति

III.—Conditional.

1. In the conditional, the terminations of the Imperfect are appended to स्य, instead of those of the Present. The temporal augment अ is to be prefixed to the root; in other respects the forms are exactly like those of the second future.

2.	अलप्स्ये	अलप्स्यावहि	अलप्स्यामहि
	अलप्स्यथाः	अलप्स्येथाम्	अलप्स्यध्वम्
	अलप्स्यत	अलप्स्येताम्	अलप्स्यन्त

अभविष्यम्	अभविष्याव	अभविष्याम
अभविष्यः	अभविष्यतम्	अभविष्यत
अभविष्यत्	अभविष्यताम्	अभविष्यन्

a. As in the case of other non-conjugational tenses, the passive of these three tenses is formed by appending the Âtmanepada terminations to the root.

b. The first future expresses remote future time. The second future is far more generally used than the first. The conditional is used in those conditional sentences in which the non-performance of the action is implied. It expresses both future and past times. In the latter particular, it resembles the English pluperfect conditional.

हरिद्वारं गमिष्यामि तत्र च गङ्गोद्गमं हिमाचलं च द्रक्ष्यामि सर्वासां देवतानां पूजां च विधाय स्वग्रामं प्रति निवर्त्स्यामि.

यद्यत्ते हितकरं तत्सर्वं कर्तुं यतिष्ये.

स्वामिनादिष्टोऽपि पुष्पाणि नानयसि यदानैषीर्नवेति स प्रक्ष्यति तदा किं प्रतिवक्ष्यसि.

अस्माकं मित्रं हिरण्यको नाम मूषकराजो गण्डकीतीरे चित्रवने निवसति सोऽस्माकं पाशांश्छेत्स्यति.

यदि मे बाणपथमायास्यस्यसंशयं मरिष्यसि.

सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत्.

यदि स धर्ममत्यक्ष्यद्दुःखभाक्समवर्तिष्यत.

कुसुमपुर एकस्मिन् गृहे शत्रुणा पातितमग्निं यदि कृष्णवर्मा न निरवापयिष्यत्तदा सर्वमेव नगरमग्निरधक्ष्यत्.

पुष्करेण भ्रात्रा द्यूते जितो नलो राज्यात्परिभ्रष्टो दमयन्त्या सह वनमियाय, तत्रापि कलिना बहुविधैश्छलैः पीडितो सुप्तां दमयन्तीमुत्सृज्यैकस्मिन् स्थले जगाम. गच्छंश्च महान्तं दावं ददर्श. तन्मध्ये कर्कोटको नाम नाग आसीत्. तं स राजा

अग्नेर्मध्यादुद्धृत्य कानिचित्पदानि निनाय. दशमे पदे कर्कोटको नलमदशत्. तेन नैषधस्य स्वीयं रूपमन्तरधीयत. आत्मानं विकृतं दृष्ट्वा स राजा विस्मितस्तस्थौ.

ततः कर्कोटको नागः सान्त्वयन्नलमब्रवीत् ।
मया तेऽन्तर्हितं रूपं न त्वां विद्युर्जना इति ॥
यत्कृते चासि निकृतो दुःखेन महता नल ।
विषेण स मदीयेन त्वयि दुःखं निवत्स्यति ॥
विषेण संवृतैर्गात्रैर्यावत्त्वां न विमोक्ष्यति ।
तावत्त्वयि महाराज दुःखं वै स निवत्स्यति ॥
अनागा येन निकृतस्त्वमनर्हो जनाधिप ।
क्रोधादसूययित्वा तं रक्षा मे भवतः कृता ॥
न ते भयं महावीर दंष्ट्रिभ्यः शत्रुतोऽपि वा ।
ब्रह्मविद्भ्यश्च भविता मत्प्रसादान्नराधिप ॥
राजन् विषनिमित्ता च न ते पीडा भविष्यति ।
संग्रामेषु च राजेन्द्र शश्वज्जयमवाप्स्यसि ॥
गच्छ राजन्नितः सूतो बाहुकोऽहमिति ब्रुवन् ।
समीपमृतुपर्णस्य स हि चैवाक्षनैपुणः ॥
अयोध्यां नगरीं रम्यामद्य वै निषधेश्वर ।
स तेऽक्षहृदयं दाता राजाश्वहृदयेन वै ॥
इक्ष्वाकुकुलजः श्रीमान् मित्रं चैव भविष्यति ।
भविष्यसि यदाक्षज्ञः श्रेयसा योक्ष्यसे तदा ॥
समेष्यसि च दारैस्त्वं मा स्म शोके मनः कृथाः ।
राज्येन तनयाभ्यां च सत्यमेतद्ब्रवीमि ते ॥
स्वरूपं च यदा द्रष्टुमिच्छेथास्त्वं नराधिप ।
संस्मर्तव्यस्तदा तेऽहं वासश्चेदं निवासयेः ॥
अनेन वाससा च्छन्नः स्वरूपं प्रतिपत्स्यसे ।
इत्युक्त्वा प्रददौ तस्मै दिव्यं वासोयुगं तदा ॥
एवं नलं च संदिश्य वासो दत्त्वा च कौरव ।
नागराजस्ततो राजंस्तत्रैवान्तरधीयत ॥

मधुकर मदिराक्ष्याः शंस तस्याः प्रवृत्तिं
वरतनुरथवासौ नैव दृष्टा त्वया मे ।
यदि सुरभिमवाप्स्यस्तन्मुखोच्छ्वासगन्धं
तव रतिरभविष्यत्पुण्डरीके किमस्मिन् ॥
अकरिष्यदसौ* पापमतिनिष्करुणैव सा ।
मा भविष्यमहं तत्र यदि तत्परिपन्थिनी ॥

If I do not see Nala to-day, I will enter or throw myself into a fire, and perish.

The king does not tell me the object of his visit. Well, I shall know it in the end.

Sudeva, go to Ṛituparṇa, and tell him "Damayantî is going to (will) institute a new Svayamvara; many princes and kings go there, and it will come off to-morrow."

"If you wish, go to Kuṇḍinapura in a single day; for as soon as the sun rises she will choose a second husband."

Damayantî gave much wealth to Parṇâda, and said, "I will give you more when Nala comes. Thou hast done much for me; none else will do so much; for now, as a consequence of your efforts, I shall soon be united to my husband."

Oh Bâhuka! thou shouldst not deceive me; how will these weak horses bear me to Kuṇḍinapura in a single day?

We will now mount our horses and run swiftly.

Bâhuka said to the king, "Thou hast told me the number of leaves and fruits on this tree. Well, I will fell it in your presence, and count the leaves."

I will not touch you because you eat with Châṇḍâlas.

I do not know when he will begin to construct a house to live in.

Had Yajnadatta made a bow to him when he entered the house, he would not have considered him a conceited fellow.

---

* Said of a wicked woman who wanted to kill a young maid out of spite for her husband, but was prevented by a holy dame, who is the speaker.

Had he gone into the presence of his enemy unguarded, the enemy would have killed him.

Had the cobra bitten him at the time, and had there been nobody to get medicine, Devadatta would certainly have died.

Thou wilt, by my blessing, enjoy supreme power in this world, and get a son possessing all thy virtues; please or keep contented all your subjects.

Part II.

I.—Benedictive Mood.

1. The Parasmaipada terminations of this mood are made up by adding यास् to those of the imperfect. The 3rd pers. pl. is यासुः ; and the स् of यास् is dropped before the त् and स् of the 3rd and 2nd pers. sing.

2. To the terminations of the Âtmanepada potential and to the त् and थ् occurring in them prefix स्. These will be the terminations of the Âtmanepada Benedictive.

3. The Parasmaipada terminations are weak, and the Âtmanepada strong.

Rules regarding the Parasmaipada forms.

4. Roots ending in ऋ change it to रि ; as क्रियात्, क्रियास्ताम् &c. from कृ.

5. ऋ preceded by a conjunct consonant is changed to its Guṇa ; as स्मर्यात्, स्मर्यास्ताम् &c. from स्मृ.

6. Art. 4 Lesson XII. holds good in this case ; as उच्यात्, उच्यास्ताम् &c. from वच्.

7. दा and धा, and other roots assuming these forms, मा, स्था, गा, पा, सो, and हा, change their final vowel to ए ; as देयात्, धेयात् &c.

8. Other roots ending in आ when preceded by a conjunct consonant, change their आ to ए optionally ; as ग्लेयात्, ग्लेयास्ताम् &c. from ग्लै.

9. A final इ or उ is lengthened ; as जीयात्, जीयास्ताम् &c. from जि, स्तूयात्, स्तूयास्ताम् &c. from स्तु.

10. Final ॠ (long) is changed to ईर् and, when preceded by a labial or व, to ऊर् (see Art. 8, page 6).

Átmanepada forms.

11. The terminations take इ after *Set* roots and optionally after those that are optionally *Set*.

12. Roots ending in ॠ (long), and in ऋ (short) preceded by a conjunct consonant, and वृ, admit of इ optionally; as वरिषीष्ट, वृषीष्ट (see below) from वृ, स्तरिषीष्ट, स्तृषीष्ट from स्तृ.

13. Final ॠ or ऋ and the penultimate vowel do not undergo their Guṇa substitutes when the terminations do not take इ; हृषीष्ट from हृ, स्तरिषीष्ट, स्तीर्षीष्ट, from स्तॄ, मुक्षीष्ट, from मुच्.

कृ

Paras.

क्रियासम्	क्रियास्व	क्रियास्म
क्रियाः	क्रियास्तम्	क्रियास्त
क्रियात्	क्रियास्ताम्	क्रियासुः

Átm.

कृषीय	कृषीवहि	कृषीमहि
कृषीष्ठाः	कृषीयास्थाम्	कृषीध्वम्
कृषीष्ट	कृषीयास्ताम्	कृषीरन्.

a. Explain the following forms, referring to the several rules applicable in each case?

दिश्यात्, दिक्षीष्ट, रुध्यात्, रुत्सीष्ट, उच्यात्, स्मर्यात्, स्तर्यात्, नीयात्, नेषीष्ट, देयात्, दासीष्ट, धाक्षीष्ट, गाहिषीष्ट; ध्रेयात् ध्रायात्; तीर्यात्, पूर्यात्, उह्यात्, वक्षीष्ट, मोदिषीष्ट, दप्सीष्ट, तप्सीष्ट, धुक्षीष्ट, दुह्यात्.

b. Give the Benedictive forms of the following roots :—

हृ, हॄ, वप्, यज्, सह्, नह्, वह्, लिह्, बन्ध्, ग्ला, दा, भिद्, भू, वृत्, रुच्, दृ, लू, सो, स्तु, रु, शास्.

II.—PASSIVE.

In addition to the Rules given in the First Book and in some lessons of this, the student should commit to memory the following :—

1. य added to roots in the conjugational tenses is weak.

2. Arts. 4, 5, 6, 9, 10, in the above hold good in the case of this य, *i. e.* in conjugational tenses.

3. The roots enumerated in Art. 7 in the above, change their final vowel to ई before य.

4. The passive forms of the First and Second Future, Fourth Aorist, and Benedictive of roots ending in a vowel, and of हन्, ग्रह्, and दृश् are optionally made up by changing the vowel to its *Vriddhi*,* and appending the Âtmanepada terminations of those tenses and moods with इ prefixed to them. ह् of हन् is changed to घ्, and य् is added to roots ending in आ in these optional forms.

Explain the following:—

स्तर्यते, स्तार्यते, तीर्यै, पूर्यै, उह्यते, अवसीयते, भाविष्यते, घानिष्यते, भविष्यते, दर्शिष्यते, द्रक्ष्यते, हारिष्यते, नायिष्यते, नेष्यते, स्थास्यते, हरिष्यते, स्थायिष्यते, अश्राविषाताम्, अहृषत, अश्रोषत.

Write down the passive forms of the second future and aorist of roots given in question *b* in the above, and of the present and imperfect of the following:—

शॄ, वप्, यज्, दॄ, वॄ, कॄ, सृ, स्मृ, व्यच्.

VOCABULARY XXII.

अक्ष *m.* dice used in gambling.

अक्षहृदय *n.* the secret of managing dice.

अनर्ह *adj.* not deserving.

अनागस् *adj.* innocent, not guilty.

अरक्षित *adj.* unguarded.

अवसान *n.*, उदर्क *m.* — end; (*in the locative*) in the event or eventually.

अश्वहृदय *n.* the secret of managing horses.

असूयय्† to wish ill to, to bear malice to.

असंशयम् *adv.* undoubtedly.

अवलिप्त, गर्वित. — *adj.* conceited.

आगमन *n.* visit.

आशीर्वचन *n.* a blessing.

इक्ष्वाकु *m.* the progenitor of the solar race of kings.

ईश्वर *m.* ruler.

उच्छ्वास *m.* breathing, sighing.

उद्गम *m.* source; springing up.

कर्कोटक *m.* the name of a serpent.

कलि *m.* the name of dice personified; the principle of evil.

किंपुरुष *m.* fellow.

कुण्डिनपुर *n.* name of a town.

कुलज *adj.* (कुल *n.* family and ज from, जन्, produced) born in a family; of the race of.

कृ *with* नि to injure, to wrong.

कृते *ind.* for, on account of.

गण्डकी *f.* name of a river.

गन्ध *m.* perfume, smell.

चित्रवन *n.* name of a forest.

---

* This does not apply to दृश्.

† This is a nominal verb, formed from असूया by dropping the final vowel and adding अय्, as in the 10th Conjugation.

छद्म *n.* fraud.

दाव *m.* a forest conflagration, a forest.

दंष्ट्रिन् *m.* an animal having sharp teeth; a snake.

दिव्य *adj.* celestial, beautiful.

निमित्त *n.* cause, reason, object.

नैपुण्य *n.* skill.

नैषध *m.* king of a country named Nishadha.

पत् *with* प्र and णि for नि; नम् *with* प्र } to make a bow to.

पारमेष्ठ्य *n.*, आधिपत्य *n.*, साम्राज्य *n.* } supreme power.

पद् *with* प्रति to attain, *with* सं to happen, to come off.

परिपन्थिन् *m.* one who stands in the way or obstructs.

परिभ्रष्ट *past part.* of भ्रंश् 1*st conj.* *Âtm.* with परि, deprived of, fallen, depraved.

पर्णाद *m.* proper name.

पातित (*past part.* of the causal of पत्) thrown.

पुष्कर *m.* proper name.

प्रत्यक्षम् *adv.* in one's presence.

मा *with* निर् to construct.

मूषक *m.* a mouse.

युग *n.* pair, couple.

युज् *with* सम् to be united to.

रञ्ज् *with* अनु (*caus.*) to please, to keep contented.

रति *f.* love.

लभ् *with* प्र and वि वञ्च् 10*th conj.* *Paras.* } to deceive.

वच् *with* प्रति to answer.

वस् *caus. with* नि, to put on garment, to dress.

वा *caus. with* निर् to extinguish.

बाहुक *m.* the name of Nala disguised as a charioteer.

शद् (*caus.* शातय्) to fell.

शत्रुतस् *adv.* from an enemy.

शश्वत् *adv.* perpetually.

संस्मर्तव्य *adj.* to be remembered.

संख्या *f.* number.

सुदेव *m.* proper name.

सुभिक्ष *n.* abundance of food.

सूत *m.* charioteer.

स्था with आ to institute.

हरिद्वार *n.* name of a holy place at the foot of the Himâlayas.

हिमाचल *m.* Himâlaya.

हिरण्यक *m.* name of a mouse.

LESSON XXIII.

Desideratives.

1\. *a.* The root is reduplicated according to the general rules given in Lesson IX.; and then the termination स् appended to it.

In the conjugational tenses अ is added to स्.

b. The अ in the reduplicated syllable is changed to इ.

2. To this स् the augment इ is to be prefixed or not according as the root is *Set* or *Anit*, subject to the following exceptions :—

a. ग्रह्, गुह्, and roots ending in ऊ long, do not admit of इ; as जिघृक्षति, बुभूषति.

b. स्मि, पू *Átm.* ऋ, दृ, *Átm.* धृ, *Átm.* अञ्ज्, प्रच्छ्, and अश् admit of इ; as पिपृच्छिषति, दिधरिषति, &c.

c. Roots ending in ऋ and इव्, वृ *Átm.* वृ *Átm.* & *Paras.* दम्भ्, श्रि, स्तृ, यु, भृ, ज्ञप्, take इ optionally; as दुद्यूषति or दिदेविषति, from दिव्, शिश्रीषति or शिश्रयिषति from श्रि, &c.

3. * The general rule of *Guṇa* should be applied subject to the following exceptions :—

a. Roots ending in इ, उ, and ऋ (all of them short or long) or having these vowels for their penultimates do not admit of *Guṇa* when the स् to be appended to them does not take the augment इ; as बुभूषति, निनीषति.

b. रुद्, विद्, and मुष् do not take *Guṇa.* Roots having उ or इ short for their penultimate, and beginning with any consonant and ending with any except य् and व् admit of *Guṇa* optionally, when the स् takes the augment, as रुरुदिषति, मुमुदिषते or मुमोदिषते, &c.

4. Roots ending in a vowel lengthen it when the स् is unaugmented; as जिगीषति from जि 'to conquer.'

5. *a.* ग्रह्, स्वप्, and प्रच्छ् change the र् and व् to ऋ and उ; as सुषुप्सति.

b. The य् of द्युत् is changed to इ in the reduplicated syllable.

c. The vowel of the following roots, is changed to इ and the roots are not reduplicated :—

मि, मा, दा, धा, and other roots assuming the forms of दा and धा, रभ्, लभ्, शक्, पत्, पद्. Of these, those ending in a vowel add a त्.

* See Art. 6 page 8.

d. आप् and ज्ञप् have ईप्सति and ज्ञीप्सति.

e. दम्भ् has three forms, धिप्सति, धीप्सति, दिदम्भिषति.

तन्* has also three forms, तितांसति, तितंसति, तितनिषति.

f. The ज् of जि is changed to ग् after the reduplicated syllable, the ह् of हि to घ्, and the च् of चि optionally to क्.

6. The rule in Art. 8 page 6 should be observed.

7. Desideratives may be formed from the causal base, or roots of the tenth conjugation, according to the general rules.

8. *a.* A root in its desiderative form takes the same terminations (Parasmaipada, Âtmanepada, or both) that it does in the primitive.

b. The desideratives of ज्ञा, श्रु, स्मृ, and दृश् are Âtmanepadi.

Exs. चिकीर्षति—ते from कृ, wishes or is about to do; by 1 *a*, *b*, 2 *a*, 3 *a*, 4, 6, and 8 *a*.

बुभूषति from भू, wishes or is about to become; by 1 *a*, 2 *a*, 3 *a*, and 8 *a*.

जिघृक्षते from ग्रह्, wishes or is about to take; by 1 *a*, *b*, 2 *a*, 5 *a*, and 8 *a*; and by II. VI. and VII., Less. VII.

दिद्योतिषते or दिद्युतिषते, wishes or is about to shine; by 1 *a*, 3 *b*, 5 *b*, and 8 *a*.

बिभित्सति or—ते wishes or is about to break; by 1 *a*, 3 *a*, and 8 *a*.

9. *a.* By affixing उ to the desiderative form, nouns signifying the 'wisher' are formed. These nouns govern an accusative, as चिकीर्षुः कटम्.

b. By affixing आ, abstract nouns are formed; as जिज्ञासा desire of knowledge, curiosity.

---

* तन् and पत् are optionally *Set* in the case of this स्.

प्रारिप्सितस्य ग्रन्थस्याविघ्नपरिसमाप्तय इष्टदेवतां स्तौति·

स्वयंवरकाले सीतां लिप्सवो रावणादयो बहवो राजानो विदेहाञ्जग्मुः· किन्तु रुद्रधनुर्नमयितुमशक्ताः सर्वे भग्नाशा बभूवुः·

अभितापसंपदमथोष्णरुचि-
निजतेजसामसहमान इव ।
पयसि प्रपित्सुरपराम्बुनिधे-
रधिरोढुमस्तगिरिमभ्यपतत् ॥

ब्रह्मतत्त्वं जिज्ञासमानः कश्चिदाचार्यमुपेत्याध्यापय भो ब्रह्मेत्युवाच·

तस्यां सभायामेव दुर्योधनं गदाघातेन जिघांसुर्भीमसेनो युधिष्ठिरेण निवारितः

यियक्षमाणेनाहूतः पार्थेनाथ द्विषन्मुरम् ।
अभिचैद्यं प्रतिष्ठासुरासीत्कार्यद्वयाकुलः ॥

प्रासादतलमारुरुक्षुः सोपानपङ्क्तिषु पदं निधत्ते·

यूरोपीयवैभवं दिदृक्षमाणाः प्रतिसंवत्सरं कतिचिद्भरतखण्डीया अङ्ग्लभूम्यादिदेशान्ग्निनौकाभिर्गच्छन्ति·

ब्राह्मणो बुभूषू राजर्षिर्विश्वामित्र उग्रं तपश्चक्रे·

प्रभूतवर्षणादस्या नद्याः कूलं पिपतिषति· तदस्मिन्मा पदं निधेहि·

सूर्यवंशसंभवानां राज्ञां यशो जिगासुः कालिदास आह :—

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः ।
तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम् ॥

भूरिधनमादित्सुना बलेनानुगम्यमानः शरदारम्भे दिगन्ताञ्जिगीषू रघुरयोध्यायाः प्रतस्थे.

बटुमुपनिनीषुराचार्यः स्वाधिकारसिद्धये कृच्छ्रत्रयं कुर्यात्·

राजगृहं प्रविविक्षुर्ग्रामकुमारको हठान्निःसारितो दुर्विनीतैर्द्वारपालैः·

आत्मनः कौशलं दिदर्शयिषन्त्यङ्गना महान्तं कालमनृत्यत्·

The dog is *about to die;* * do not disturb him.

Wishing to bend the branch of the tree, he raised his hand.

A very violent storm arose, the sun was invisible, and it appeared as if the wind was *going to tear up* all trees by the roots, and *to destroy* all houses.

Vis′vâmitra practised austerities for a thousand years, till his whole frame, instinct with the subtle principle of Brahma, became refulgent, and he appeared to be *about to burn* the whole universe by his extraordinary splendour.

Having seen his own kinsmen *prepared* (desirous) *to fight* with him, his face became pale.

This child is *inclined to sleep;* put him into the cradle, and rock him to sleep.

There is a man waiting at the door who *wants to speak* to you on matters of great importance.

He who *wishes to be free* from the trammels of the world (life) should go to a philosopher, be acquainted with Brahma, and meditate on it.

Those who *wish to introduce* the system of widow marriages should proceed at once to the task; the time for discussion is gone.

In that battle there was a soldier, who, being wounded, was afflicted with a raging *thirst* (*desire to drink*).

Dhṛishṭaketu was *about to strike* a Ṛishi with his sword, mistaking him for his enemy, when I caught hold of his hand.

I went to Kâs′î *intending* (desiring) *to bathe* in the holy waters of the Ganges, and *to live* there for two years to study Sânkhya philosophy.

The two girls went into the garden *intending* (desiring) *to gather* flowers.

The self-existent God, *desirous to create* the world, appeared on the surface of the waters, which covered the whole space.

The parrot that was confined in the cage this morning is *about to fly away.*

---

* Use desiderative forms for the expressions printed in Italics.

VOCABULARY XXIII.

अदृश्य *adj.* invisible.

अद्भुत *adj.* extraordinary.

अधिकार *m.* fitness to perform any ceremony.

अपराम्बुनिधि *m.* (अपर other, *i. e.* western, and अम्बुनिधि ocean) the western ocean.

अभिचैद्य *adv.* (from चैद्य *m.* the king of Chedi, who was Krishna's enemy) towards Chaidya.

अभिताप *m.* most violent heat.

अर्दित } *past part.* afflicted.
आर्त्त }

अल्पविषया *f.* not comprehensive, whose range is small.

अविघ्न *adj.* without obstacle.

अस्तगिरि *m.* the western mountain, on which the sun, moon, and stars are supposed to set.

आचार्य *m.* a religious teacher who invests the student with the sacred thread, and instructs him in the Vedas.

आशा *f.* hope.

इष्टदेवता *f.* tutelar (desired) deity.

उग्र *adj.* raging, severe.

उडुप *m.* & *n.* a raft, canoe.

उत्तेजित } *adj.* instinct with.
दीप्त }

उष्णरश्मि *m.* the sun.

कतिचित् *pron.* several.

कार्यद्वयाकुल *adj.* distracted by having two things to do at one time.

कूल *n.* bank.

कृ with ऊर्ध्वम् } to raise.
नम् *caus.* with उत् }

कृच्छ्रत्रय *n.* (कृच्छ्र *n.* a penance, and त्रय three) three penances.

ग्रह् *with* सम् to store.

तत्त्वविद् *m. n. f.* a philosopher.

दिगन्त *m.* the end of directions; countries in all directions.

दोल् 10*th conj.* } to rock.
आन्दोलनं कृ }

द्वारपाल *m.* a porter, a door-keeper.

नी *with* उप, to perform the ceremony of the investiture of the sacred thread.

पङ्क्ति *f.* a line, row.

पत् *with* अभि to jump towards.

परिसमाप्ति *f.* end, accomplishment.

पञ्जर *m.* & *n.* a cage.

प्रचण्ड *adj.* violent.

प्रेङ्खा *f.* a cradle.

पाण्डु } *adj.* pale.
विवर्ण }

बटु *m.* a boy.

बन्धन } *n.* restraint, fetters, trammels.
निगड }

बन्धु } *m.* relation.
ज्ञाति }

बल *n.* an army.

भग्न *past part.* of भञ्ज् to destroy; blown up, destroyed.

भूरि *adj.* much.

महत्त्व } *n.* importance.
गुरुत्व }

मुर *m.* the name of an enemy of Vishṇu or Kṛishṇa.

मूल् 10*th conj. with* उत् to extirpate, to tear up by the roots.

मोह *m.* folly, stupidity.

यूरोपीय *adj.* pertaining to the continent of Europe.

रुह् *with* अधि to ascend.

वर्षण *n.* rain-fall, raining.

विभ्राजमान }
उज्ज्वल } *adj.* refulgent.

विवाद *m.* discussion.

वृ 10*th conj. with* नि to oppose, to dissuade from.

वृत् *with* प्र (causal) to introduce.

संभव *m.* birth.

सांख्य *m.* a system of philosophy.

सृ (*caus.*) *with* निर् to drive away, to expel.

सिद्धि *f.* accomplishment.

सूर्यवंश *m.* the family of the sun, the solar race.

सोपान *n.* stairs, steps.

हठात् *adv.* by violence.

LESSON XXIV.

1. After *Set* roots the augment इ is to be prefixed to the तुम् of the infinitive of purpose, and not after *Anit* ones, and optionally after those that are both *Set* and *Anit*.

2. *a.* The त of the past participle is to be considered as a weak termination, and all those rules, such as the change of य to इ that are applicable to weak terminations, hold in this case.

b. After a final द् and र् the त becomes न, and the preceding द् is also changed to न्, as शीर्ण from शॄ; भिन्न from भिद्.

Exception—नुद्, विद्, उन्द्, त्रा, घ्रा, and ह्री change the त to न optionally.

c. The vowels of शी, स्विद्, मिद्, क्ष्विद्, and धृष्, undergo Guṇa substitutes when they admit of इ.

d. Roots ending in अम् generally do not take इ, and lengthen their vowel when the nasal is not dropped; as शम्—शान्त, वम्—वान्त, क्रम्—क्रान्त.

e. There are a great many roots besides the *Anit* ones which do not admit of इ, and about which no general rules can be given.

f. The nasals of यम्, रम्, नम्, गम्, हन्, मन्, तन्, क्षण्, क्षिण्, ऋण्, and वन् are dropped, as गत from गम्; तत from तन्.

3. *a.* The active past participle is formed by affixing वत् to the passive; as कृतवान् from कृ; लब्धवान् from लभ्.

b. The feminine of this is formed by adding ई; as कृतवती.

4. *a.* The active participle of the perfect is formed by adding वस् Paras. and आन Âtm. to that form of the root which it assumes before the weak terminations of the perfect, such as that of the third person plural.

b. When this form is monosyllabic, *i. e.* contains one vowel only, or when the root ends in आ, इ should be prefixed to वस्; घस् also admits, of इ;—as ददिवस् from दा; पेतिवस् from पत्; चकृवस्, चक्राण from कृ; जहृवस्, जह्राण from हृ.

c. After गम्, हन्, विद्, विश्, and दृश्, वस्, takes इ optionally; as जग्मिवस् or *जगन्वस् from गम्.

d. The form of the 3rd pers. plural of the Perfect should be taken as the base of the participle before the vowel terminations of the cases beginning with the accusative plural and before the ई of the feminine; as चिक्रीवस्-चिक्रियुषा Instr. Sing. चिक्रियुषी *f.*; जगन्वस् or जग्मिवस्—जग्मुषा Instr. Sing. जग्मुषी *f.*

5. The participle of the second future is formed by adding अत् Paras. and मान Âtm. to a form of that tense divested of its personal termination. The preceding अ is to be dropped before अत्; as—

करिष्यत्, being about to do.

करिष्यमाण (active) being about to do.

(passive) being about to be done.

द्रक्ष्यत् being about to see.

द्रक्ष्यमाण being about to be seen.

The feminine of स्यत् is स्यन्ती.

---

* See page 49, Note.

6. *a.* त्वा of the indeclinable past participle takes इ in the case of *Set* roots, and optionally in the case, generally, of *Set* roots ending in अम्.

b. यम्, रम्, गम्, and नम् drop their final nasal optionally before the य of the indeclinable past participle, and the remaining roots out of those given in 2 *f.* above, drop it necessarily.

c. त्वा is a weak termination, but in some cases when it takes इ, the vowel takes its Guṇa substitute.

7. *a.* The terminations of the potential* passive participles are तव्य, अनीय, and य.

b. Before तव्य and अनीय the ending vowel and the penultimate short take their Guṇa.

तव्य admits of इ in the case of *Set* roots.

c. Before य the preceding इ and उ take their Guṇa. ओ becomes अव्; as कु—को—कव्य; नेय from नी.

(1) The ending आ is changed to ए, as देय from दा.

(2) Roots ending in ऋ change it to its Vṛiddhi; as कार्य from कृ.

(3) इ, स्तु, वृ, दृ, जुष्, and roots having a penultimate ऋ do not change their vowel before य. After a short vowel त् is prefixed to य; as स्तुत्य.

There are some exceptions to these rules, which are too various to be mentioned.

8. *a.* The affixes तृ and अक form nouns denoting the *doer* of the action expressed by the root; before the former the ending vowel and the penultimate short take their Guṇa substitute; and before the latter the ending vowel and the penultimate अ (except that of *Set* roots ending in म्) take Vṛiddhi and any other penultimate short, Guṇa; as नेतृ, नायक, from नी; वक्तृ, वाचक from वच्, बोद्धृ, बोधक from बुध्, शमक from शम्. चम् with आ forms आचामक.

---

* These and the past participle ending in त are passive when the verb is transitive; and active and impersonal when the verb is intransitive.

b. Roots ending in आ have य added on to them before this अक; as स्थायक, दायक, from स्था and दा.

c. The feminine of तृ is त्री and of अक, इका, and sometimes अका.

9. *a*. अन, अ, and ति form abstract nouns from roots.

b. ति is a weak termination. The roots before it undergo nearly the same changes as before the past participle, as वच्—उक्ति; मुच्—मुक्ति.

c. Before अ some roots take Guṇa and some Vṛiddhi; and before अन the ending vowel and the penultimate short take Guṇa; as भू—भाव—भवन; जि—जय; बुध्—बोध-बोधन.

10. Nouns ending in ति are feminine and those ending in अ are masculine, while those ending in अन are neuter, as a general rule.

तस्मादेवंविदुषे ब्राह्मणायैवंचक्रुषे न क्षत्रियो द्रुह्यात्.

राजा यक्ष्यमाणो ब्राह्मणं पुरोदधीत.

*छन्दांसि वै देवेभ्यो हव्यमूढ्वा श्रान्तानि जघनार्धे यज्ञस्य तिष्ठन्ति, यथाश्वो वाश्वतरो वोहिवांस्तिष्ठेदेवम्.

असुरैः सह योत्स्यमान इन्द्रो वरुणस्य साहाय्यं ययाचे.

वरुणसाहाय्यं लेभुषस्तस्मात्सर्वेऽसुरा अबिभयुः.

व्यर्थं मे जन्म, न मया कृतं कर्तव्यं, न भुक्तं भोक्तव्यं, न दृष्टं द्रष्टव्यं, न श्रुतं श्रोतव्यम्.

निषेदुषीं राज्ञीं दृष्ट्वा दास्योऽपि सपत्नीवृत्तं कथयिष्यन्त्यो ऽधस्तस्थुः.

---

* The metres of the verses repeated at a sacrifice are supposed to carry the offerings to the gods.

ब्राह्मणेभ्यो दत्तसर्वस्वो रघुः प्रत्यग्रागतायार्थिने धनं दित्सुः कुबेरात्तन्निष्क्रष्टुं चकमे· कुबेरस्तु तेनाभियास्यमानमात्मानं प्रेक्ष्य स्वयमेव तस्य कोशे धनवृष्टिं पातयामास· तत्सर्वं धनमात्मने ददिवांसं रघुं वक्ष्यमाणामाशिषं सो ऽभ्युवाच·

आशास्यमन्यत्पुनरुक्तभूतं श्रेयांसि सर्वाण्यधिजग्मुषस्ते ।
पुत्रं लभस्वात्मगुणानुरूपं भवन्तमीड्यं भवतः पितेव ॥

ततो रघुः पुत्रं प्रापाजं नाम· तं कतिभिः संवत्सरैर्विवाहयोग्यदशं ज्ञात्वा ससैन्यमिन्दुमतीस्वयंवराय विदर्भान् प्रस्थापितवान्·

मार्गे नर्मदारोधस्येकरात्रमुषितवतस्तस्य सेनानिवेशो वन्यगजत्वमृषिशापात्समापेदानेन केनचिद् गन्धर्वेण तुमुलश्चक्रे·

तमापतन्तं नृपतेरवध्यो वन्यः करीति श्रुतवान् कुमारः ।
निवर्तयिष्यन् विशिखेन कुम्भे जघान नात्यायतकृष्टचापः ॥

स *विद्धमात्रः स्वीयं दिव्यं रूपं प्राप, ततः प्रजह्रुषे ऽप्यात्मन उपचक्रुषे ऽजाय संमोहनाख्यमस्त्रं ददौ·

एवं तयोरध्वनि दैवयोगादासेदुषोः सख्यमचिन्त्यहेतु ।
एको ययौ चैत्ररथप्रदेशान् सौराज्यरम्यानपरो विदर्भान् ॥

तं नगरोपकण्ठे तस्थिवांसं तदागमनहृष्टो विदर्भनाथः प्रत्युज्जगाम नगरं चानीय सर्वां सत्क्रियां चकार·

Vâlmîka cursed the Nishâda, *who had killed*† one of a pair of Kraunchâ birds.

The Rishi blessed the prince *who had promised* to give him a hundred cows.

Vidura gave the Pândavas some advice when *they were about to go* to Vâraṇâvatî.

---

* The termination मात्र as applied to nouns, means "only, simply," विद्धमात्र, "simply or only hit."

† The student should use verbal derivatives for the words and expressions printed in Italics.

Before he burned the town the General removed all the women and children from it.

Before ordering that the money should be restored to him, the judge counselled him to conduct himself properly.

Before Yajnadatta *was permitted to go* away from Kâs'î, Devadatta told him to perform penances for the sins he had committed.

When she was about to be sent to her husband's house, Kanva told S'akuntalâ to go round the fire, and counselled her not to be proud of her greatness.

The book *which is to be given* to Vishnu is very good and costly.

That tree *is to be cut down.*

What is *to be understood* from the curious message he has sent ?

Jarâsandha, *who had conquered* all kings and imprisoned them, was killed by Kṛishṇa and Bhîma.

His word is not *trustworthy,* and his deeds are *censurable.*

That is not an *eatable,* nor a *drinkable* thing ; why should we seek it ?

He, having shown some signs of wisdom, is no more *to be regarded* as a fool.

VOCABULARY XIX.

अज *m.* the name of Raghu's son.

अत्यायत *adv.* and *adj.* very far, very long

अधस् *adv.* down.

अनुरूप *adj.* in accordance with.

अश्वतर *m.* a mule.

आख्या *f.* name.

इन्दुमती *f.* the name of a lady.

उत्सेकिनी *f.* proud.

उपकण्ठ *n.* a place near a town or village, or its boundary.

कारागृहे निक्षिप् to imprison.

कुम्भ *m.* the frontal globe on the upper part of the forehead of an elephant.

कृ *with* उप, to do good.

क्रौञ्च *m.* a species of bird.

गम् *with* प्रति and उत् to advance towards.

चिह्न *n.* a sign.

चैत्ररथ *m.* the country or region of Gandharvas.

छन्दस् *n.* metre.

जघनार्ध (जघन *m. n.* the hip, the hinder part of any thing, and अर्ध half) latter or hinder part.
जरासन्ध *m.* name of a king.
धा *with* पुरस् to make one a family priest.
नर्मदा *f.* name of a river.
निषाद *m.* the name of a wild tribe or an individual of it.
पुनरुक्तभूत (पुनरुक्त repetition and भूत become) like a repetition.
प्रत्यग्र *adj.* or *adv.* recent, fresh.
प्रदेश *m.* a region.
प्रदक्षिणीकृ to go round.
महार्ह *adj.* costly.
रोधस् *n.* bank.
वच् *with* आशिषम् to give a blessing.
वन्य *adj.* produced or existing in a forest.
वरुण *m.* god of the sea.
वारणावती *f.* name of a town.
विदर्भ *m.* (*in plural*) the name of a country.
विदुर *m.* proper name.
विलक्षण *adj.* curious.
विशिख *m.* an arrow.
वृत् *with* सदाचारेण to conduct one's self properly.
वृष्टि *f.* raining.
शाप *m.* a curse.
शास् *with* आ *Âtm.* *2nd conj.* to wish, to bless.
सत्क्रिया *f.* hospitality.
सपत्नी *f.* a fellow-wife.
समीचीन *adj.* good.
संमोहन *n.* name of a miraculous weapon.
सर्वस्व *n.* सर्व all & स्व *n.* all wealth or possession.
सेनानिवेश *m.* the camp of an army.
सौराज्य *n.* good government.
हव्य *n.* an offering.

SELECTIONS FOR EXERCISE.

I. (*From the* AITAREYA BRA'HMANA—PANCHIKA', 7.)

हरिश्चन्द्रो ह वैधस ऐक्ष्वाको राजा ऽपुत्र *आस. तस्य ह शतं जाया बभूवुः. तासु पुत्रं न लेभे. तस्य ह पर्वतनारदौ गृह ऊषतुः. स ह नारदं पप्रच्छ; यन्न्विमं पुत्रमिच्छन्ति ये विजानन्ति ये च न। किंस्वित्पुत्रेण विन्दते तन्म आचक्ष्व नारदेति॥ स एकया †पृष्टो दशभिः प्रत्युवाच; ऋणमस्मिन्‡त्संनयत्यमृतत्वं च गच्छति। पिता पुत्रस्य जातस्य पश्येच्चेज्जीवतो मुखम्॥

* Perfect of अस 'to be.' In classical Sanscrit it is used only as an auxiliary to form the Periphrastic Perfect.

† Understand after this, गाथा 'a verse.'

‡ त् is optionally inserted between a final न and स.

यावन्तः पृथिव्यां भोगा यावन्तो जातवेदसि । यावन्तो अप्सु प्राणिनां भूयान्पुत्रे पितुस्ततः ॥ शश्वत्पुत्रेण पितरो ऽत्यायन्बहुलं तमः ।

अथैनमुवाच, वरुणं राजानमुपधाव पुत्रो मे जायतां तेन त्वा यजा इति· तथेति, स वरुणं राजानमुपससार, पुत्रो मे जायतां तेन त्वा यजा इति· तथेति· तस्य ह पुत्रो जज्ञे, रोहितो नाम· तं होवाचाजनि ते वै पुत्रो, यजस्व मानेनेति· स होवाच, यदा वै पशुर्निर्दशो भवत्यथ स मेध्यो भवति; निर्दशो न्वस्त्वथ त्वा यजा इति· तथेति· स ह निर्दश आस· तं होवाच, निर्दशो न्वभूद्यजस्व मानेनेति· स होवाच, यदा वै पशोर्दन्ता जायन्ते ऽथ स मेध्यो भवति; दन्ता न्वस्य जायन्तामथ त्वा यजा इति· तथेति· तस्य ह दन्ता जज्ञिरे· तं होवाचाज्ञत* वा अस्य दन्ता यजस्व मानेनेति· स होवाच· यदा वै पशोर्दन्ताः पद्यन्ते ऽथ स मेध्यो भवति; दन्ता न्वस्य पद्यन्तामथ त्वा यजा इति· तथेति· तस्य ह दन्ताः पेदिरे· तं होवाचापत्सत वा अस्य दन्ता यजस्व मानेनेति· स होवाच यदा वै पशोर्दन्ताः पुनर्जायन्ते ऽथ स मेध्यो भवति; दन्ता न्वस्य पुनर्जायन्तामथ त्वा यजा इति· तथेति· तस्य ह दन्ताः पुनर्जज्ञिरे· तं होवाचाज्ञत वा अस्य पुनर्दन्ता यजस्व मानेनेति· स होवाच, यदा वै क्षत्रियः सांनाहुको भवत्यथ स मेध्यो भवति; संनाहं नु प्राप्नोत्वथ त्वा यजा इति· तथेति· स ह संनाहं प्रापत्तं होवाच संनाहं नु प्राप्नोद्यजस्व मानेनेति· स तथेत्युक्त्वा पुत्रमामन्त्रयामास, ततायं वै मह्यं त्वामददाद्धन्त त्वयाहमिमं यजा इति· स ह नेत्युक्त्वा धनुरादायारण्यमपातस्थौ: स संवत्सरमरण्ये चचार·

अथ हैक्ष्वाकं वरुणो जग्राह· तस्य होदरं जज्ञे· तदु ह रोहितः शुश्राव· सोऽरण्याद्ग्राममेयाय· तमिन्द्रः पुरुषरूपेण पर्येत्योवाच, नानाश्रान्ताय श्रीरस्तीति रोहित शुश्रुम । पापो नृषद्वरो जन इन्द्र इच्चरतः सखा ॥ चरैवेति. चरैवेति वै

* 3rd pers. pl. Aorist of जन् *Vedic*.

मा ब्राह्मणोऽवोचदिति ह द्वितीयं संवत्सरमरण्ये चचार· सोऽरण्याद्ग्राममेयाय· तमिन्द्रः पुरुषरूपेण पर्येत्योवाच, पुष्पिण्यौ चरतो जङ्घे भूष्णुरात्मा फलग्रहिः । *शेरेऽस्य सर्वे पाप्मानः श्रमेण प्रपथे हताश्चरैवेति· चरैवेति वै मा ब्राह्मणोऽवोचदिति ह तृतीयं संवत्सरमरण्ये चचार· सोऽरण्याद्ग्राममेयाय. तमिन्द्रः पुरुषरूपेण पर्येत्योवाच; आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः । शेते निपद्यमानस्य चराति चरतो भगश्चरैवेति· चरैवेति वै मा ब्राह्मणोऽवोचदिति ह चतुर्थं संवत्सरमरण्ये चचार· सोऽरण्याद्ग्राममेयाय· तमिन्द्रः पुरुषरूपेण पर्येत्योवाच, कलिः शयानो भवति संजिहानस्तु द्वापरः । उत्तिष्ठंस्त्रेता भवति कृतं संपद्यते चरन् ॥ चरैवेति· चरैवेति वै मा ब्राह्मणोऽवोचदिति ह पञ्चमं संवत्सरमरण्ये चचार· सोऽरण्याद्ग्राममेयाय· तमिन्द्रः पुरुषरूपेण पर्येत्योवाच, चरन्वै मधु विन्दति चरन्स्वादुमुदुम्बरम् । सूर्यस्य पश्य श्रेमाणं यो न तन्द्रयते चरन् ॥ चरैवेति· चरैवेति वै मा ब्राह्मणोऽवोचदिति ह षष्ठं संवत्सरमरण्ये चचार. सोऽजीगर्तं सौयवसिमृषिमशनया परीतमरण्य उपेयाय· तस्य ह त्रयः पुत्रा आसुः, शुनःपुच्छः शुनःशेपः शुनोलाङ्गूल इति· तं होवाच ऋषेऽहं ते शतं ददाम्यहमेषामेकेनात्मानं निष्क्रीणा इति. स ज्येष्ठं पुत्रं निगृह्णान उवाच; नन्विममिति नो एवेममिति, कनिष्ठं, माता· तौ ह मध्यमे संपादयाञ्चक्रतुः शुनःशेपे· तस्य ह शतं दत्वा स तमादाय सोऽरण्याद्ग्राममेयाय· स पितरमेत्योवाच, तत हन्ताहमनेनात्मानं निष्क्रीणा इति· स वरुणं राजानमुपससारानेन त्वा यजा इति· तथेति; भूयान्वै ब्राह्मणः क्षत्रियादिति वरुण उवाच· तस्मा एतं राजसूयं यज्ञक्रतुं प्रोवाच तमेतमभिषेचनीये पुरुषं पशुमालेभे·

तस्य ह विश्वामित्रो होतासीज्जमदग्निरध्वर्युर्वसिष्ठो ब्रह्मायास्य उद्गाता· तस्मा उपाकृताय नियोक्तारं न विविदुः· स होवा-

* This looks like the 3rd pers. pl. of शी pres. tense (*Vedic*).

चाजीगर्तः सौयवसिर्मह्यमपरं शतं दत्ताहमेनं नियोक्ष्यामीति. तस्मा अपरं शतं ददुस्तं स *निनियोज. तस्मा उपाकृताय नियुक्तायाप्रीताय पर्यग्निकृताय विशासितारं न विविदुः. सहोवाचाजीगर्त्तः सौयवसिर्मह्यमपरं शतं दत्ताहमेनं विशसिष्यामीति. तस्मा अपरं शतं ददुः. सोऽसिं निःशान एयायाथ ह शुनःशेप ईक्षाञ्चक्रेऽमानुषमिव वै मा विशासिष्यन्ति, हन्ताहं देवता उपधावामीति. स प्रजापतिमेव प्रथमं देवतानामुपससार. तं प्रजापतिरुवाचाग्निर्वै देवानां नेदिष्ठस्तमेवोपधावेति. सोऽग्निमुपससार. तमग्निरुवाच, सविता वै प्रसवानामीशे;† तमेवोपधावेति. स सवितारमुपससार. तं सवितोवाच, वरुणाय वै राज्ञे नियुक्तोऽसीति, तमेवोपधावेति. स वरुणं राजानमुपससार. तं वरुण उवाचाग्निर्वै देवानां मुखं सुहृदयतमस्तं नु स्तुह्यथ त्वोत्स्रक्ष्याम इति. सोऽग्निं तुष्टाव. तमग्निरुवाच, विश्वान्देवान् स्तुह्यथ त्वोत्स्रक्ष्याम इति. स विश्वान्देवांस्तुष्टाव. तं विश्वेदेवा ऊचुरिन्द्रो वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पारयिष्णु. तमस्तं नु स्तुह्यथ त्वोत्स्रक्ष्याम इति. स इन्द्रं तुष्टाव. तस्मा इन्द्रः स्तूयमानः प्रीतो मनसा हिरण्यरथं ददौ. तमिन्द्र उवाचाश्विनौ नु स्तुह्यथ त्वोत्स्रक्ष्याम इति. सोऽश्विनौ तुष्टाव. तमश्विना ऊचतुरुषसं नु स्तुह्यथ त्वोत्स्रक्ष्याम इति. स उषसं तुष्टाव. तस्या‡ ह स्मर्च्यृच्युक्तायां, विपाशो मुमुचे, कनीय ऐक्ष्वाकस्योदरं भवत्युत्तमस्यामेवर्च्युक्तायां विपाशो मुमुचे, ऽगद ऐक्ष्वाक आस.

II.—त्रयाणां धूर्त्तानाम्.

कस्मिंश्चिदधिष्ठाने मित्रशर्मा नाम ब्राह्मणः प्रतिवसति स्म. स कदाचिन्माघमासे पशुप्रार्थनाय ग्रामान्तरं गतः. तत्र

* Instead of the first syllable of the root, the preposition seems to be reduplicated here.

† This seems to be 3rd pers. sing. pres. *Ved.*, though regularly it ought to be ईष्टे, or it may be taken as the infinitive of purpose.

‡ This stands for the hymn sung by S'unahs'epa in praise of Ushas or the Dawn.

तेन कश्चिद्यजमानो याचितः, भो यजमान आगामिन्याममावस्यायां यक्ष्यामि यज्ञं तद्देहि मे पशुमेकम्। अथ तेन तस्य शास्त्रोक्तः पीवरतनुः पशुः प्रदत्तः। सोऽपि तं समर्थमितश्चेतश्च गच्छन्तमवलोक्य स्कन्धे कृत्वा सत्वरं स्वपुराभिमुखः प्रतस्थे।

अथ तस्य गच्छतो मार्गे त्रयो धूर्त्ताः संमुखा बभूवुः। तैश्च तादृशं पीवरतनुं पशुं स्कन्धमारूढमवलोक्य मिथोऽभिहितमहो अस्य पशोर्भक्षणादद्यतनो हिमपातो व्यर्थतां नीयते। तदेनं वञ्चयित्वा पशुमादाय शीतत्राणं कुर्मः।

अथ तेषामेकतमो वेषपरिवर्त्तनं विधाय संमुखो भूत्वा तमूचे। भो भोः किमेवं जनविरुद्धं हास्यकार्यमनुष्ठीयते, यदेष सारमेयोऽपवित्रः स्कन्धारूढो नीयते। ततश्च तेन कोपाभिभूतेनाभिहितमहो किमन्धो भवान्, यत् पशुं सारमेयं प्रतिपादयसि। सोऽब्रवीद्ब्रह्मन् कोपस्त्वया न कार्य्यः, यथेच्छं गम्यतामिति।

अथ यावत् किंचिदध्वान्तरं गच्छति तावद्द्वितीयो धूर्त्तः संमुखः समुपेत्य तमुवाच, भो ब्रह्मन् कष्टं कष्टम्; यद्यपि वल्लभोऽयं ते सारमेयस्तथापि स्कन्धमारोपयितुं न युज्यते। अथासौ सकोपमिदमाह, भोः किमन्धो भवान्, यत् पशुं सारमेयं वदसि। सोऽब्रवीद्भगवन् मा कोपं कुर्वज्ञानान्मयाभिहितं। त्वमात्मरुचितं समाचरेति।

अथ यावत् स्तोकं वर्त्मान्तरं गच्छति, तावत् तृतीयो ऽन्यवेषधारी धूर्त्तः संमुखः समुपेत्य तमुवाच, भो अयुक्तमेतद्यत् त्वं सारमेयं स्कन्धाधिरूढं नयसि; तत् त्यज्यतामेष यावदन्यः कश्चिन्न पश्यति। अथासौ बहु विमृश्य, तं पशुं सारमेयमेव मन्यमानो भयाद्भूमौ प्रक्षिप्य स्वगृहमुद्दिश्य पलायितः। ततस्ते त्रयो मिलित्वा तं पशुमादाय प्रतस्थिरे।

ब्राह्मणभुजङ्गयोः.

अस्ति कस्मिंश्चिदधिष्ठाने हरिदत्तो नाम ब्राह्मणः. तस्य च कृषिं कुर्वतः सदैव निष्फलः कालोऽतिवर्त्तते. अथैकस्मिन् दिवसे स ब्राह्मणो घर्मार्त्तः स्वक्षेत्रमध्ये वृक्षच्छायायां प्रसुप्तो ऽनतिदूरे वल्मीकोपरि प्रसारितं भीषणं भुजङ्गमं दृष्ट्वासौ चिन्तयामास, नूनमेषा क्षेत्रदेवता कदाचिदपि न पूजिता. तेनेदं मे कृषिकर्म विफलीभवति; तदहमस्याः पूजामद्य करिष्यामि. इत्यवधार्य्य कुतोऽपि क्षीरं याचित्वा शरावे निक्षिप्य वल्मीकान्तिकमुपगम्योवाच. भोः क्षेत्रपाल मयैतावन्तं कालं न ज्ञातं यत् त्वमत्र वससि, तेन पूजा न कृता; तत् सांप्रतं क्षमस्वेति. एवमुक्त्वा दुग्धं निवेद्य गृहाभिमुखं प्रायात्.

अथ प्रातर्यावदागत्य पश्यति तावद्दीनारमेकं शरावे दृष्टवान्. एवं च प्रतिदिनमेकाकी समागत्य तस्मै क्षीरं ददात्येकैकं च दीनारं गृह्णाति.

अथैकस्मिन् दिवसे वल्मीके क्षीरनयनाय पुत्रं नियुज्य ब्राह्मणो ग्रामं जगाम. पुत्रो ऽपि क्षीरं तत्र नीत्वा संस्थाप्य च पुनर्गृहं समायातः. दिनान्तरे तत्र गत्वा स दीनारमेकं दृष्ट्वा गृहीत्वा च चिन्तितवान्, नूनं सौवर्णदीनारपूर्णोऽयं वल्मीकः. तदेनं भुजङ्गं हत्वा सर्वमेकवारं ग्रहीष्यामि. एवं संप्रधार्यान्येद्युः क्षीरं ददता ब्राह्मणपुत्रेण सर्पो लगुडेन शिरसि ताडितः. स च दैववशादमुक्तजीवितो रोषात् तं ब्राह्मणकुमारं तीव्रविषैर्दशनैस्तथादशत् यथा स सद्यः पञ्चत्वमुपागतः.

अथ पुनरपि ब्राह्मणः प्रत्यूषे क्षीरं गृहीत्वा तत्र गत्वा तारस्वरेण सर्पमस्तौत्. तदा सर्पो वल्मीकान्तर्लीन एव ब्राह्मणं प्रत्युवाच, त्वं लोभादत्रागतः पुत्रशोकमपि विहायेतः परं तव मम च प्रीतिर्नोचिता, तव पुत्रेण यौवनोन्मत्तेनाहं ताडितः, मया च स दष्टः, कथं मया लगुडप्रहारो विस्मर्त्तव्यस्त्वया च पुत्रशोक-

दुःखं कथं विस्मर्त्तव्यम्· इत्युक्त्वा बहुमूल्यं हीरकमणिं तस्मै दत्वा पुनस्त्वया नागन्तव्यमिति कथयित्वा विवरं प्रविष्टः· ब्राह्मणोऽपि मणिं गृहीत्वा पुत्रबुद्धिं निन्दन् स्वगृहमागतः·

III. (*From* BHARTRIHARI'S NI'TI S'ATAKA.)

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।
ज्ञानलवदुर्विदग्धं ब्रह्मापि तं नरं न रञ्जयति ॥ १ ॥

प्रसह्य मणिमुद्धरेन्मकरवक्त्रदंष्ट्राङ्कुरा-
त्समुद्रमपि संतरेत्प्रचलदूर्मिमालाकुलम् ।
भुजङ्गमपि कोपितं शिरसि पुष्पवत्धारये-
न्नतु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ २ ॥

लभेत सिकतासु तैलमपि यत्नतः पीडयन्
पिबेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः ।
कदाचिदपि पर्यटञ्शशविषाणमासादये-
न्नतु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ ३ ॥

व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते
छेत्तुं वज्रमणीञ्शिरीषकुसुमप्रान्तेन संनह्यते ।
माधुर्यं मधुबिन्दुना रचयितुं क्षाराम्बुधेरीहते
नेतुं वाञ्छति यः खलान् पथि सतां सूक्तैः सुधास्यन्दिभिः ॥४॥

स्वायत्तमेकान्तगुणं विधात्रा विनिर्मितं छादनमज्ञतायाः ।
विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम् ॥५॥

यदा किंचिज्ज्ञोऽहं द्विप इव मदान्धः समभवं
तदा सर्वज्ञोस्मीत्यभवदवलिप्तं मम मनः ।
यदा किंचित्किंचिद्बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥ ६ ॥

कृमिकुलचितं लालाक्लिन्नं विगन्धि जुगुप्सितं
निरुपमरसप्रीत्या खादन्नरास्थि निरामिषम् ।

सुरपतिमपि श्वा पार्श्वस्थं विलोक्य न शङ्कते
न हि गणयति क्षुद्रो जन्तुः परिग्रहफल्गुताम् ॥ ७ ॥

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
नागेन्द्रो निशिताङ्कुशेन समदो दण्डेन गोगर्दभौ ।
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥८॥

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।
तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम् ॥ ९ ॥

येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः ।
ते मृत्युलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति ॥ १० ॥

वरं गहनदुर्गेषु भ्रान्तं वनचरैः सह ।
न मूर्खजनसंपर्कः सुरेन्द्रभवनेष्वपि ॥ ११ ॥

शास्त्रोपस्कृतशब्दसुन्दरगिरः शिष्यप्रदेयागमा
विख्याताः कवयो वसन्ति विषये यस्य प्रभोर्निर्धनाः ।
तज्जाड्यं वसुधाधिपस्य सुधियो ह्यर्थं विनापीश्वराः
कुत्स्याः स्युः कुपरीक्षका हि मणयो यैरर्घतः पातिताः ॥ १२ ॥

हर्तुर्याति न गोचरं किमपि शं पुष्णाति यत्सर्वदा-
ऽप्यर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं पराम् ।
कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं
येषां तान् प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते ॥ १३ ॥

अम्भोजिनीवननिवासविलासमेव
हंसस्य हन्ति नितरां कुपितो विधाता ।
नत्वस्य दुग्धजलभेदविधौ प्रसिद्धां
वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥ १४ ॥

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।

वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १५ ॥

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
विद्या भोगकरी यशःसुखकरी विद्या गुरूणां गुरुः ।
विद्या बन्धुजनो विदेशगमने विद्या परा देवता
विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ १७ ॥

क्षान्तिश्चेद्वचनेन किं किमरिभिः क्रोधोऽस्ति चेद्देहिनां
ज्ञातिश्चेदनलेन किं यदि सुहृद्दिव्यौषधैः किं फलम् ।
किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्यानवद्या यदि
व्रीडा चेत्किमु भूषणैः सुकविता यद्यस्ति राज्येन किम् ॥१८॥

सूनुः सच्चरितः सती प्रियतमा स्वामी प्रसादोन्मुखः
स्निग्धं मित्रमवञ्चकः परिजनो निष्क्लेशलेशं मनः ।
आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं
तुष्टे विष्टपहारिणीष्टदहरौ संप्राप्यते देहिना ॥ १८ ॥

प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं
काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।
तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा
सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥१९॥

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमजना न परित्यजन्ति ॥२०॥

प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गेप्यसुकर-
मसन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः ।
विपद्युच्चैः स्थेयं पदमनु विधेयं च महतां
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ २१ ॥

क्षुत्क्षामोऽपि जराकृशोऽपि शिथिलप्रायोऽपि कष्टां दशा-
मापन्नोऽपि विपन्नदीधितिरपि प्राणेषु गच्छत्स्वपि ।
मत्तेभेन्द्रविभिन्नकुम्भदलनग्रासैकबद्धस्पृहः
किं जीर्णं तृणमत्ति मानमहतामग्रेसरः केसरी ॥ २२ ॥

स्वल्पं स्नायुवसावशेषमलिनं निर्मांसमप्यास्थिकं
श्वा लब्ध्वा परितोषमेति न तु तत्तस्य क्षुधाशान्तये ।
सिंहो जम्बुकमङ्कमागतमपि त्यक्त्वा निहन्ति द्विपं
सर्वः कृच्छ्रगतोऽपि वाञ्छति जनः सत्वानुरूपं फलम् ॥ २३ ॥

लाङ्गूलचालनमधश्चरणावपातं
भूमौ निपत्य वदनोदरदर्शनं च ।
श्वा पिण्डदस्य कुरुते गजपुङ्गवस्तु
धीरं विलोकयति चाटुशतैश्च भुङ्क्ते ॥ २४ ॥

परिवर्त्तिनि संसारे मृतः को वा न जायते ।
स जातो येन जातेन याति वंशः समुन्नतिम् ॥ २५ ॥

कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः ।
मूर्ध्नि वा सर्वलोकस्य विशीर्येत वनेऽथवा ॥ २६ ॥

सन्त्यन्येऽपि बृहस्पतिप्रभृतयः संभाविताः पञ्चषा-
स्तान्प्रत्येष विशेषविक्रमरुची राहुर्न वैरायते ।
द्वावेव ग्रसते दिनेश्वरनिशाप्राणेश्वरौ भास्वरौ
भ्रातः पर्वणि पश्य दानवपतिः शीर्षावशेषाकृतिः ॥२७ ॥

जातिर्यातु रसातलं गुणगणस्तस्याप्यधो गच्छतां
शीलं शैलतटात्पतत्वभिजनः संदह्यतां वह्निना ।
शौर्ये वैरिणि वज्रमाशु निपतत्वर्थोऽस्तु नः केवलं
येनैकेन विना गुणास्तृणलवप्रायाः समस्ता इमे ॥ २८ ॥

तानीन्द्रियाणि सकलानि तदेव कर्म
सा बुद्धिरप्रतिहता वचनं तदेव ।
अर्थोष्मणा विरहितः पुरुषः स एव
अन्यः क्षणेन भवतीति विचित्रमेतत् ॥ २९ ॥

दौर्मन्त्र्यान्नृपतिर्विनश्यति यतिः सङ्गात्सुतो लालना-
द्विप्रो ऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात् ।
ह्रीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रया-
न्मैत्री चाप्रणयात् समृद्धिरनयात्त्यागात्प्रमादाद्धनम् ॥ ३० ॥

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य ।
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥ ३१ ॥

राजन्दुधुक्षसि यदि क्षितिधेनुमेतां
तेनाद्य वत्समिव लोकममुं पुषाण ।
तस्मिंश्च सम्यगनिशं परितुष्यमाणे
नानाफलैः फलति कल्पलतेव भूमिः ॥ ३१ ॥

यद्धात्रा निजभालपट्टलिखितं स्तोकं महद्वा धनं
तत्प्राप्नोति मरुस्थलेऽपि नियतं मेरौ ततो नाधिकम् ।
तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः
कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥ ३३ ॥

रे रे चातक सावधानमनसा मित्र क्षणं श्रूयता-
मम्भोदा बहवो वसन्ति गगने सर्वेऽपि नैतादृशाः ।
केचिद्वृष्टिभिरार्द्रयन्ति धरणीं गर्जन्ति केचिद्वृथा
यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ ३४ ॥

अकरुणत्वमकारणविग्रहः परधने परयोषिति च स्पृहा ।
सुजनबन्धुजनेष्वसहिष्णुता प्रकृतिसिद्धमिदं हि दुरात्मनाम् ॥ ३५ ॥

जाड्यं ह्रीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवं
शूरे निर्घृणता ऋजौ विमतिता दैन्यं प्रियालापिनि ।
तेजस्विन्यवलिप्तता मुखरता वक्तर्यशक्तिः स्थिरे
तत्को नाम गुणो भवेत्सुगुणिनां यो दुर्जनैर्नाङ्कितः ॥ ३६ ॥

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः
सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।

सौजन्यं यदि किं निजैः सुमहिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ ३७ ॥

शशी दिवसधूसरो गलितयौवना कामिनी
सरो विगतवारिजं मुखमनक्षरं स्वाकृतेः ।
प्रभुर्धनपरायणः सततदुर्गतः सज्जनो
नृपाङ्गणगतः खलो मनसि सप्त शल्यानि मे ॥ ३८ ॥

न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम् ।
होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ ३९ ॥

आरम्भगुर्वी क्षयिणी क्रमेण
लघ्वी पुरा वृद्धिमती च पश्चात् ।
दिनस्य पूर्वार्धपरार्धभिन्ना
छायेव मैत्री खलसज्जनानाम् ॥ ४० ॥

मृगमीनसज्जनानां
तृणजलसन्तोषविहितवृत्तीनाम् ।
लुब्धकधीवरपिशुना
निष्कारणवैरिणो जगति ॥ ४१ ॥

वाञ्छा सज्जनसङ्गमे परगुणे प्रीतिर्गुरौ नम्रता
विद्यायां व्यसनं स्वयोषिति रतिर्लोकापवादाद्भयम् ।
भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले-
ष्वेते येषु वसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ ४२ ॥

प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः
प्रियं कृत्वा मौनं सदसि कथनं नाप्युपकृतेः ।
अनुत्सेको लक्ष्म्यां निरभिभवसाराः परकथाः
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ ४३ ॥

संपत्सु महतां चित्तं भवत्युत्पलकोमलम् ।
आपत्सु च महाशैलशिलासङ्घातकर्कशम् ॥ ४४ ॥

संतप्तायसि संस्थितस्य पयसो नामापि न ज्ञायते
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।
स्वात्यां सागरशुक्तिमध्यपतितं सन्मौक्तिकं जायते
प्रायेणाधममध्यमोत्तमगुणः संवासतो जायते ॥ ४५ ॥

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान् गुणान् ख्यापयन्तः
स्वार्थान् संपादयन्तो विततबहुतरारम्भयत्नाः परार्थे ।
क्षान्त्यैवाक्षेपरूक्षाक्षरमुखरमुखान् दुर्मुखान् दूषयन्तः
सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥४६ ॥

भवन्ति नम्रास्तरवः फलोद्गमै-
र्नवाम्बुभिर्भूरिविलम्बिनो घनाः ।
अनुद्धताः सत्पुरुषाः समृद्धिभिः
स्वभाव एवैष परोपकारिणाम् ॥ ४७ ॥

श्रोत्रं श्रुतेनैव न कुण्डलेन
दानेन पाणिर्न तु कङ्कणेन ।
विभाति कायः करुणापराणां
परोपकारैर्न तु चन्दनेन ॥ ४८ ॥

पापान्निवारयति योजयते हिताय
गुह्यं च गूहति गुणान् प्रकटीकरोति ।
आपद्गतं न च जहाति ददाति काले
सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥ ४९ ॥

पद्माकरं दिनकरो विकचीकरोति
चन्द्रो विकासयति कैरवचक्रवालम् ।
नाभ्यर्थितो जलधरोऽपि जलं ददाति
सन्तः स्वयं परहितेषु कृताभियोगाः ॥ ५० ॥

एते सत्पुरुषाः परार्थघटकाः स्वार्थान्परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।
तेऽमी मानवराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥५१ ॥

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः
क्षीरे तापमवेक्ष्य तेन पयसा ह्यात्मा कृशानौ हुतः ।
गन्तुं पावकमुन्मनस्तदभवद्दृष्ट्वा तु मित्रापदं
युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वीदृशी ॥ ५२ ॥

इतः स्वपिति केशवः कुलमितस्तदीयद्विषा-
मितश्च शरणार्थिनः शिखरिणां गणाः शेरते ।
इतोऽपि वडवानलः सह समस्तसंवर्तकै-
रहो विततमूर्जितं भरसहं च सिन्धोर्वपुः ॥ ५३ ॥

तृष्णां छिन्द्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः
सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनान् ।
मान्यान्मानय विद्विषोऽप्यनुनय प्रच्छादय स्वान् गुणान्
कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां लक्षणम् ॥ ५४ ॥

मनसि वचसि काये पुण्यपीयूषपूर्णा-
स्त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।
परगुणपरमाणून् पर्वतीकृत्य नित्यं
निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥ ५५ ॥

रत्नैर्महार्हैस्तुतुषुर्न देवा
न भेजिरे भीमविषेण भीतिम् ।
सुधां विना न प्रययुर्विरामं
न निश्चितार्थाद्विरमन्ति धीराः ॥ ५६ ॥

क्वचिद्भूमौ शायी क्वचिदपि च पर्यङ्कशयनः
क्वचिच्छाकाहारी क्वचिदपि च शाल्योदनरुचिः ।
क्वचित्कन्थाधारी क्वचिदपि च दिव्याम्बरधरो
मनस्वी कार्यार्थी न गणयति दुःखं न च सुखम् ॥ ५७ ॥

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।

अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥ ५८ ॥
या साधूंश्च खलान् करोति विदुषो मूर्खान् हितान् द्वेषिणः
प्रत्यक्षं कुरुते परोक्षममृतं हालाहलं तत्क्षणात् ।
तामाराधय सत्क्रियां भगवतीं भोक्तुं फलं वाञ्छितं
हे साधो व्यसनैर्गुणेषु विपुलेष्वास्थां वृथा मा कृथाः ॥ ५९ ॥

IV. (*From* KA'DAMBARI', PART II.)

*देव श्रूयतां यथावृत्तम्. पृष्ठतः स्कन्धावारमनुपालयद्भिः शनैः शनैर्वैशम्पायनेन सह भवद्भिरागन्तव्यमित्यादिश्य गतवति देवे, तस्मिंस्तु दिवसे सुगृहीतत्वाद्वासेन्धनादिकस्योपकरणजातस्य न दत्तमेव प्रयाणं स्कन्धावारेण. अन्यस्मिन्नहन्याहतायां प्रयाणभेर्यां सज्जीक्रियमाणे साधने प्रातरेवास्मान् वैशम्पायनो ऽभ्यधादतिपुण्यं तदच्छोदसरः पुराणे श्रूयते, तदस्मिन् स्नात्वा

---

* Târâpîḍa was at one time king of Ujjayinî, and S'ukanâsa, his chief minister. The former had a son of the name of Chandrâpîḍa, and the latter one named Vais'ampâyana. These were brought up together, and there grew up between them a close friendship. When they became young men they took a large army with them, and over-ran the whole of India. They came to the regions bordering on a lake known as Achchhoda (limpid-watered), situated in the Himâlayas. After a time, Chandrâpîḍa went home, leaving Vais'ampâyana and other generals in command of the army. One day Vais'ampâyana proposed that they should all go to Lake Achchhoda, and perform ablutions in its holy waters. They all agreed. Now, this Vais'ampâyana had been, in his previous life, the son of a Rishi. His name was Puṇḍarîka. At this very place he had fallen in love with Mahâs'vetâ, the daughter of the king of the Gandharvas, but despairing of gaining the affections of a lady in such an exalted position, he went and hid himself in a bower on the margin of the lake. His friend Kapinjala, after a long search found him there, but observing the woeful change which his hopeless passion had produced in him, and being afraid for his life, went at once to Mahâs'vetâ and described his friend's condition to her. Mahâs'vetâ, who, also, had conceived an unconquerable love for Puṇḍarîka, agreed to an interview, but before she could arrive at the bower, Puṇḍarîka gradually sank and died. When Vais'ampâyana, therefore, went to the lake, he saw the bower in which, as Puṇḍarîka he had died, and felt an innate and inexplicable affection for the place. This is related in the extract given in the text. The story is told to Chândrâpîḍa on his return by his generals.

प्रणम्य चास्यैव तीरभाजि सिद्धायतने भगवन्तं भवाभवप्रभुं महेश्वरं शशाङ्कशकलशेखरं, व्रजामो; दिव्यजनसेविता केन कदा पुनः स्वप्नेऽपि भूमिरियमालोकितेत्यभिधाय चरणाभ्यामेवाच्छोदसरस्तीरमयासीत्. तत्र चातिरम्यतयैव सर्वतोदत्तदृष्टिः संचरन्नमरकामिनीश्रोत्रशिखरारोहणप्रणयोचितैस्तरङ्गानिलाहतिविलोलवृत्तिभिः किसलयैरविरलकुसुममकरन्दलोभपुञ्जितानां च मत्तमधुलिहां मञ्जुना शिञ्जितरवेण दूरादाह्वयन्तमिव*, मरकतमणिश्यामया प्रभयानुलिम्पन्तमिव समं दश दिग्भागानदत्तदिवसकरकिरणप्रवेशतया दिवाप्यन्तर्निशीथमिव बिभ्राणं, चिरपरिचितैरपि मेघोद्गमाशङ्कया मुहुर्मुहुरुन्मुक्तमधुरकेकारवैर्वनशिखण्डिभिरुत्कन्धरैरवलोक्यमानं, पदमिव जलदकालस्य, प्रतिपक्षमिव सर्वसन्तापानां, निजावासमिव जडिम्नो, निर्गममार्गमिव सुरभिमासस्याश्रयमिव मकरध्वजस्योत्कण्ठाविनोदस्थानमिव रतेरास्पदमिव सर्वरमणीयानामनवरतचलितसुरभिशीतलाच्छोदसरस्तरङ्गमारुताभिवीजिताभ्यन्तरशिलातलमन्यतमं तटलतामण्डपमद्राक्षीत्.

दृष्ट्वा च तमतिचिरान्तरितदर्शनं भ्रातरमिव तनयमित्रसुहृदमिव चानन्यदृष्टिर्विस्मृतनिमेषेण चक्षुषा विलोकयन् स्तम्भित इव लिखित इव सुचिरमूर्ध्व एव स्थित्वा ऽपारयन्निवाङ्गानि धारयितुमाक्रम्यमाण इव मूर्छयोन्मुच्यमान इवेन्द्रियैर्झटित्युन्मुक्ताङ्गः समुपविश्य भूमौ किमप्यन्तरात्मना स्मरन्निवानुध्यायन्निव निर्विकारहृदयो गलितलोचनपयोधारासन्तानस्तूष्णीमधोमुखस्तस्थौ. तथावस्थितं तमवलोक्यास्माकमुदपादि चेतसि चिन्ता, येन केनचिदपह्रियन्त एव रसिकहृदयाः परिणामधीरमतयो ऽपि किं पुनः कुतूहलास्पदे प्रथमे वयसि वर्त्तमानास्तस्मान्नियतमियमस्यैमा-

* This and the other accusatives that follow qualify तटलतामण्डपम् at the end of the paragraph.

मतिमनोहरां भूमिमालोक्य भावयतो हृदयविकृतिरीदृशी जातेति. न चिराच्च तमेवमवदाम वयं, दृष्टा दर्शनीयानामवधिरेषा, तदुत्तिष्ठ सम्प्रति निर्वर्त्तयामः स्नानविधिमतिमहती वेला जाता, सज्जीभूतं साधनं, प्रयाणाभिमुखः सकलः स्कन्धावारस्त्वां प्रतिपालयन्नास्ते, किमद्यापि विलम्बितेनेति. स त्वेवमुक्तो ऽप्यस्माभिरश्रुतास्मदालाप इव जड इव मूक इवाशिक्षित इव वक्तुं न किंचिदपि प्रत्युत्तरमदात्. तमेव केवलमनिमेषपक्ष्मणा निश्चलस्तब्धतारकेण सन्तताश्रुस्रोतसा लिखितेनेव चक्षुषा लतामण्डपमालोकितवान्.

पुनःपुनश्चास्माभिरागमनायानुबध्यमानस्तद्ग्रथितदृष्टिरेवास्मान् परिच्छेदनिष्ठुरमाह स्म, मया तु न यातव्यमस्मात् प्रदेशात्, गच्छन्तु भवन्तः स्कन्धावारमादाय, न युक्तं भवतां चन्द्रापीडभुजबलपरिरक्षितं गते तस्मिन् महासाधनं गृहीत्वास्यां भूमौ क्षणमप्यवस्थानं कर्तुम्. इत्युक्तवन्तं च तमकस्मान्नाम किंचिदस्य दैवादेव वैराग्यकारणमुत्पन्नमित्याशङ्क्य सानुनयमागमनाय पुनः पुनः प्रतिबोध्य, तादृशासंबद्धानुष्ठानेन जातपीडा निष्ठुरमप्यभिहितवन्तो वयमेवं न युक्तमस्माकं स्थातुं, भवतः पुनर्देवस्य तारापीडस्यानन्तरादार्यशुकनासाल्लब्धजन्मनो देव्या विलासवत्याङ्कलालितस्य देवेन चन्द्रापीडेन सहैकत्र संवृद्धस्य तथा विद्यागृहे महता यत्नेनैवं शिक्षितस्य युक्तमिदं यज्ज्येष्ठभ्रातरि सुहृदि वत्सले भर्तरि जगन्नाथे च, गुणवति च भवति सर्वमर्पयित्वा, गते, तत्परित्यागेनात्रावस्थानम्. कस्यापरस्येदृशो युक्तायुक्तपरिच्छेदः तिष्ठतु तावदस्माकं तवोपरि स्नेहो भक्तिर्वास्मिंस्तु शून्यारण्ये भवन्तमेकाकिनमुत्सृज्य गताः सन्तो देवेन चन्द्रशीतलप्रकृतिना चन्द्रापीडेनैव किं वक्तव्याः वयं; किमन्यो देवश्चन्द्रापीडो ऽन्यो वा भवांस्तदुन्मुच्यतामयं संमोहो, गमनाय धीराधीयतामित्यभिहितो ऽस्माभिरीषदिव विलक्षहासेन वदनेनास्मानवादीत्—किमहमेतावदपि न वेद्मि यद्गमनाय मां भवन्तः प्रबोधयन्ति.

अपिच, चन्द्रापीडेन विनाक्षणमप्यहमन्यत्र न पारयामि स्थातुमेवैव मे गरीयसी परिबाधना. तथापि किं करोम्यनेनैव क्षणेन सर्वत्र विगलितं मे प्रभुत्वम्. तथाहि, स्मरदिव किमपि मनो नान्यत्र प्रवर्तते, पश्यन्तीव किमपि न दृष्टिरन्यतो वलत्यासक्तमिव क्वापि हृदयं किमपि न जानाति, निगडिताविवान्यत्र पदमपि न दातुं चरणावुत्सहेते, कीलितेव चास्मिन्नेव स्थाने तनुस्तदात्मना त्वहमसमर्थो यातुम्. अथ बलाद्भवन्तो मां निनीषवस्तत्रापि चलितस्यास्मात् प्रदेशादात्मनो जीवितधारणं न संभावयामि. अत्र पुनस्तिष्ठतो यदेतदन्तर्हृदये किमप्यवसीयमानं परिवर्तते मे, येनैव विधृतोऽस्मि, तेनैवावश्यं धार्यन्ते प्राणा इति चेतसि. तदलं निर्बन्धेन; गच्छन्तु भवन्त अनुभवन्तु यावज्जीवमातृप्तेश्चन्द्रापीडमुखदर्शनसुखम्. अल्पपुण्यस्य तु तन्मे प्राप्तमपि करतलादेवमाच्छिद्य दैवेन नीतम्. इत्यभिदधानश्च कौतुकात् किमेतद्येनैवं भाषसे, नायासि देवस्य चन्द्रापीडस्य समीपमित्यस्माभिः पुनः पुनः पृष्टोऽभ्यधात्; लज्जे ऽहमेतं वक्तुं, तथापि शपामि वयस्यचन्द्रापीडस्यैव जीवितेन यदि किंचिदपि जानामि यत् केन कारणेन न शक्नोमि गन्तुमिति. अपि च, भवतामपि प्रत्यक्ष एवायं वृत्तान्तस्तद्व्रजन्तु भवन्त इत्युक्त्वा तूष्णीमभवत्.

VOCABULARY XXV.

अगद *adj.* without disease, healthy.

अङ्कलालित *n.* (अङ्क *m.* lap, and लालित fondled or dandled) dandled on the lap.

अङ्गण *n.* a court-yard.

अङ्कित *adj.* blamed; censured; found fault with.

अग्रेसर *m.* a leader, one who is foremost.

अजीगर्त *m.* name of a Brâhmaṇa.

अद्यतन *adj.* of to-day, belonging to this day.

अधम *adj.* low.

अधिष्ठान *n.* a place.

अधोमुख *adj.* (अधस् down & मुख *n.* mouth) looking downward.

अनक्षर *adj.* unlearned.

अनन्यदृष्टि *adj.* one whose sight is not directed towards any other thing, looking steadfastly.

अनय *m.* want of prudence.

अनवद्य *adj*. unblamable, praiseworthy.
अनवरत *adj*. or *adv*. incessantly.
अनवेक्षण *n*. not taking care.
अनिल *m*. wind.
अनिशम् *adv*. always.
अनुत्सेक *m*. humility.
अनुपहत *adj*. uninterrupted.
अनुनय *m*. persuasion, civility.
अनुविधेय *adj*. to be followed, to be done accordingly.
अनुष्ठान *n*. accomplishing.
अन्तर *pron*. another.
अन्तरित *adj*. separated, lost.
अन्येद्युः *adv*. on the other day.
अपयशस् *n*. infamy.
अपवित्र *adj*. unsacred, sinful.
अप्रणय *m*. want of tenderness.
अभव *m*. what does not exist.
अभिजन *m*. respectable birth.
अभिमुख *adj*. facing.
अभियोग *m*. exertion, application to business.
अभिवीजित (*past*. *part*. of वीज् 10*th conj*. to fan, *with* अभि) fanned.
अभिषेचनीय *m*. a particular ceremony performed in the Râjasûya sacrifice, or the day on which it is performed.
अमरकामिनी *f*. a celestial damsel.
अमावास्या *f*. the thirtieth day of the month, the day of the new moon.
अम्भस् *n*. water.
अम्भोजिनी *f*. lotus plant.
अयस् *n*. iron.
अर्घतः *ind*. (अर्घ value) from value.
अवदात *adj*. beautiful, white.
अवधि *m*. space, limit.
अवलिप्त *adj*. proud.
अवश्यम् *adv*. necessarily.
अवशीयमान (*pres*. *part*. *pass*. *of* शेा *with* अव) what is being ripened.
अविरल *adj*. thick.
अशना *f*. hunger.
असंबद्ध *adj*. or *n*. absurd.
असहिष्णुता *f*. non-forbearance.
असिधाराव्रत *n*. a vow as sharp as that of lying on the edge of a sword.
असुभङ्ग *m*. destruction of life, death.
आकार *m*. a form.
आक्षेप *m*. reproach, slander.
आगामिन् *adj*. coming.
आतप *m*. sun-shine.
आत्मदमन *n*. self-restraint.
आत्मरुचित *adj*. liked by one's self.
आत्मीय *adj*. intimate, one's own.
आप्रीत *adj*. consecrated by repeating certain verses called Âprî.
आभ्यन्तर *adj*. internal.
आयास्य *m*. name of a Rishi.
आस्था *f*. desire, zeal.
आस्पद *n*. a place.
आहति *f*. striking, coming in contact with.
इ *with* परि, to be transformed.
इन्धन *n*. fuel.
इभेन्द्र *m*. (इभ *m*. elephant and इन्द्र *m*. lord) a very great elephant.
इष्टद *adj*. giving what is desired.

ईह् 1*st conj*. *Âtm*. to endeavour, to aim.

उचित *adj*. fit.

उज्झ् 6*th conj*. *Paras*. to throw.

उत्कण्ठा *f*. anxiety.

उत्कन्धर *adj* (उत् up and कन्धर *m*. or कन्धरा *f*. neck) having the neck erect.

उत्तम *adj*. last.

उत्पल *n*. a lotus flower.

उदर *n*. dropsy, stomach.

उदुम्बर *m*. name of a tree or its fruit.

उद्गातृ *m*. a sacrificial priest whose duty it is to sing Sâmas or verses from the Sâma Veda.

उद्यमभृत् *adj*. one who is industrious.

उन्मनस् *adj*. regretting, sorrowing for a lost friend.

उपकरण *n*. means and appliances, forage.

उपकारिन् *adj*. benevolent.

उपकृति *f*. doing good to others.

उपशम *m*. satisfaction.

उपस्कृत *adj*. refined.

उपाहृत *adj*. brought.

उषस् *f*. dawn, the goddess of dawn.

उष्मन् *m*. warmth, heat.

ऊर्जित *adj*. fat, stout.

ऊर्मि *f*. a wave.

ऋजु *adj* simple, straight, plain.

ऋण *n*. debt.

एकान्तगुण *adj*. one whose property is certain, of an unvarying virtue.

ऐक्ष्वाक *m*. descendant of Ikshvâku.

कङ्कण *n*. a bracelet.

कन्थाधारिन् *m*. a religious mendicant.

करुणापर *adj*. merciful.

कृत *n*.
त्रेता *f*.
द्वापर *m*.
कलि *m*.
} the marks on dice so called; names of the four *yugas* or ages of the world.

कल्पलता *f*. the creeper giving what is desired.

कल्पान्त *m*. (कल्प *m*. duration of the world and अन्त the end) the end of the duration of the world.

कविता *f*. learning, poetry.

कष्ट *adj*. distressed.

कष्टं कष्टम् *adv*. woe!

कस् *with* वि 1*st conj*. *Paras*. to flower.

काय *m*. body.

कार्यार्थिन् *adj*. seeking one's own purpose.

किंस्वित् what?

किंचिज्ज्ञ *adj*. knowing a little.

किरण *m*. a ray of light.

किसलय *m*. *n*. tender sprout or foliage.

कीलित *adj*. fastened as with a nail.

कु (as prefixed to nouns) bad, censurable.

कुण्डल *n*. an ear ornament.

कुतूहल
कौतूहल
} *n*. wonder, curiosity.

कुत्स्य *adj*. censurable.

कुपरीक्षक *m.* bad examiner, bad appraiser.

कृपण *adj.* low, poor, mean.

कृमिकुल *n.* (कृमि *m.* a worm, कुल *n.* a group, swarm) a swarm of worms.

कृशानु *m.* fire.

कृषि *f.* husbandry.

केका *f.* the cry of a peacock.

केयूर *m.* an ornament worn about the elbow.

कैतव *n.* fraud, deceit.

कैरव *n.* the white esculent water-lily; lotus.

क्री *with* निस् to buy off; to redeem; to ransom.

क्लिन्न *past part.* of क्लिद्; wet.

क्लेशलेश *m.* (क्लेश *m.* pain, लेश *m.* a small portion) a small pain.

क्षय *m.* decrease.

क्षाम *adj.* weak, emaciated.

क्षिति *f.* the earth.

क्षीर *n.* milk.

क्षुध् *f.* hunger.

क्षेत्रदेवता *f.* (क्षेत्र *n.* a field, देवता *f.* a deity) the deity of a field.

गजपुङ्गव *m.* the best of elephants.

गर्दभ *m.* a donkey.

गहन *n.* a wood, a thicket.

गुर्वी *fem.* of गुरु, great, bulky.

गोचर *m.* reach, scope.

ग्रस् 1*st conj. Âtm.* to devour.

ग्रास *m.* a morsel, a mouthful.

चक्रवाल *n.* the sensible horizon, a large collection.

चन्दन *m. n.* sandal wood.

चाटु *m. n.* a pleasing discourse.

चि *with* उप to grow fat.

चिर / चिरम् } *ind.* for a long time.

चेत् *ind.* if.

छादन *n.* covering.

जङ्घा *f.* thigh.

जन्तु *m.* a creature.

जडिमन् *m.* stupor, heaviness.

जात *n.* a collection.

जातवेदस् *m.* fire.

जाया *f.* wife, woman.

जुगुप्सित *adj.* reviled, censured, abominable.

जृम्भ *with* सम् and उत् 1*st conj. Âtm.* to endeavour, to attempt to accomplish.

झटिति *adv.* suddenly.

तट *m. n.* margin or bank (as of a lake or a river).

तत *m.* a fond name for any relative (a child or father).

तदीय *adj.* belonging to him.

तनु or तनू *f.* body.

तन्तु *m.* thread.

तन्द्राय *nom. verb* (from तन्द्रा *f.* laziness or stupor) to be lazy.

तरङ्ग *m.* a wave.

तार *n.* a shrill sound, *adj.* shrill.

तारका *f.* the pupil of the eye.

तीरभाज् *adj.* resorting to, or existing on the bank or margin.

तृष्णा *f.* greed, covetousness.

त्राण *n.* protection.

दम्भ *m.* hypocrisy.

दलन *n.* tearing.

दशन *m.* a tooth.

दिनेश्वर *m.* lord of the day; the sun.

दिवसकर *m.* the sun.

दिवा *ind.* by day.

दीनार *m.* a particular coin (Roman).

दुर्ग *n.* a place beset with difficulties and inaccessible.

दुर्गत *adj.* indigent, in adversity.

दुग्ध *n.* milk.

दुर्मुख *adj.* one who has a bad mouth, one who speaks evil.

दुर्विदग्ध *adj.* vainly proud of one's learning.

दंष्ट्राङ्कुर *m.* jaw.

दौर्मन्त्र्य *n.* bad or evil counsel.

द्वयी *adj. f.* two-fold.

द्विष् *m.* an enemy.

धनपरायण *adj.* one to whom wealth is everything.

धारा *f.* continous flow, as of water; edge.

धीवर *m.* a fisherman.

धृ *with* अव 10*th conj.* or *causal*, to know exactly, to resolve.

धूर्त *m.* rogue.

धूसर *adj.* dim, gray.

ध्यै 1*st conj. Paras. with* अनु, to contemplate, to meditate.

नलिनी *f.* a lotus plant.

नह् 4*th conj. with* सम् *Paras.* & *Âtm.* to prepare one's self, to make one's self ready.

नारद *m.* name of a Rishi.

निगडित *adj.* fettered.

निज *adj.* one's own (relations).

नितराम् *adv.* greatly; excessively.

निधन *n.* death, destruction.

निमेष *m.* twinkling of the eye.

नियोक्तृ *m. n.* one who binds or ties.

निरभिभवसार *adj.* "having the highest excellence," (Prof. Benfey): where there is no contempt, respectful.

निरुपम *adj.* incomparable.

निर्घृणता *f.* cruelty.

निर्दश *adj.* ten days' old (a child).

निर्बन्ध *m.* importunity, urgency.

निर्व्याजता *f.* truth, reality.

निशाप्राणेश्वर *m.* the husband of night, the moon.

निशित *past. pt.* of शो 4*th conj. Paras. with* नि sharpened, sharp.

निःशान *pres. pt.* of शो *with*

निस् (2*nd conj. Âtm. Vedic*) sharpening.

निष्ठुर *adj.* harsh.

नृषद्वर living among men, fixed to one place.

पक्ष्मन् *n.* eye-lid.

पद् 4*th conj. Âtm.* to drop, to be dislocated, to fall; *Causal, with* प्रति to think, to consider; *with* सम् to strike a bargain.

पद्वी *f.* a road, a way.

पद्माकर *m.* a collection of lotus flowers.

परार्थघटक *adj.* one who brings about the good of others.

परिच्छेद *m.* cutting, discrimination, reproof, animadversion.

परिबोधना *f.* being in one's proper senses; consciousness.

परिवर्तन *n.* change.

परिवर्त्तिन् *adj.* turning, changing.
परोक्ष *adj.* that which is absent; not visible.
परोपकार *m.* a benevolent deed.
पर्यङ्क *m.* a bedstead.
पर्यग्निकृत *adj.* one round whom fire has been carried. Fire is carried round the victim before it is slaughtered.
पर्वत *m.* the name of a sage.
पात्र *adj.* a fit object of charity.
पार्श्वस्थ *adj.* standing by the side or near.
पारयिष्णुतम *adj.* able in the highest degree to accomplish any thing.
पालय *causal* of पा to protect; *with* अनु to take care of, to protect with care; *with* प्रति to wait for.
पिण्डद् *adj.* one who gives a morsel of food.
पिशुन *adj.* malicious.
पिशुनता *f.* malice.
परिग्रहफल्गुता *f.* (परिग्रह. *m.* what one has got, and फल्गु useless or trifling) the trifling nature of the thing one has got.
पीयूष *n.* nectar.
पुञ्जित *past pt.* of पुञ्ज्, gathered.
पुष्पिणी *f.* having flowers, fruitful.
पृष्ठत: *adv.* afterwards, from behind, in the rear.
प्रकृष्ट *adj.* magnificent, great.
प्रणय *m.* acquaintance, regard.
प्रतिनिविष्ट *past pt.* of विश, *with* प्रति & नि, inveterate, irremediable, self-willed, obstinate, perverse.
प्रतिपक्ष *m.* an enemy.
प्रत्युत्तर *n.* answer.
प्रत्यूष *m.* dawn, daybreak.
प्रभविष्ट *m.* a great lord.
प्रयाण *n.* march.
प्रसव *m.* fruit or product.
प्राणाघात *m.* destruction of life.
प्रान्त *m.* border.
प्राय: *adv.* generally.
प्रार्थना *f.* seeking.
प्रियशर्मन् *m.* name of a Brâhmaṇa.
फलग्राहि *adj.* one who gathers the fruit or is benefited by it.
बध्यमान *pres. pt. pass.* of बन्ध्, *with* अनु, being pressed, being urged.
ब्रह्मन् *m.* a sacrificial priest whose duty it is to exercise a general superintendence over the performance.
भज् to take, to resort to.
भव *m.* what exists.
भागधेय *n.* lot.
भालपट्ट *m.* forehead.
भीषण *adj.* dreadful.
भुजङ्गम, भुजङ्ग *m.* a cobra.
भू *with* अभि to overcome.
भूष्णु *m.* about to become.
भेरी *f.* a drum.
भेषज *n.* medicine.
भोगकरी *f. adj.* producing enjoyment.
मकर *m.* crocodile.
मकरध्वज *m.* the god of love.
मकरन्द *m.* nectar, honey of flowers.

मञ्जु *adj.* agreeable, sweet.
मण्डन *n.* decoration or ornament.
मदान्ध *adj.* blind through presumption.
मद्य *n.* spirituous liquor.
मनस्विन् *adj.* intelligent.
मनोहर *adj.* pleasing, charming.
मरकत *m.* an emerald.
मरुस्थल *n.* a desert country; a sandy-desert where there is no water; the country called Mâravâḍa.
महार्ह *adj.* of great virtue or value.
महासाधन *n.* a large army.
मानवराक्षस *m.* an evil spirit in the form of a man.
मिथ: *adv.* mutually, with each other.
मुखरता *f.* garrulity.
मुक्ता *f.* } a pearl.
मौक्तिक *n.* }
मूकभाव *m.* dumbness.
मूर्च्छा *f.* swoon, fainting.
मृगतृष्णिका *f.* mirage.
मृणाल *m. n.* the stalk of the lotus plant.
मेरु *m.* name of a mountain consisting of gold.
मौन्य *n.* silence.
यज्ञक्रतु *m.* a portion of a sacrificial ceremony.
यत्नत: *adv.* with efforts.
युवति *f.* a young lady or woman.
योषित् *f.* a woman.
यौवन *n.* youth.
रति *f.* love; goddess of love.
रव *m.* a sound.
रसिक *adj.* sentimental, having a poetic taste.
राजसूय *m.* a sacrifice performed by kings.
राध् with आ 10th *conj.* or *anus.* to propitiate.
राहु *m.* a demon who on the eclipse day seems to devour the sun or moon.
रूक्ष *adj.* harsh.
रुचिर *adj.* agreeable, handsome.
रोहित *m.* name of the son of Haris'chandra.
लगुड *m.* a stick, a staff.
लभ् to get or design a certain animal as a victim to be sacrificed.
लालन *n.* indulgence, indulging.
लाला *f.* spittle, saliva.
लिखित *past pt.* of लिख (6th *conj. Paras.*, to write, to picture) painted, pictured.
लिप् (6th *conj. Paras.* लिम्प् *with* अनु) to besmear.
लीन *past. pt.* of ली, concealed, hidden.
लुब्धक *m.* a hunter, a fowler.
लोकापवाद *m.* censure of people, ill-repute.
लोचन *n.* an eye.
वक्त्र *n.* mouth.
वडवानल *m.* the fire supposed to exist at the bottom of the sea.
वदन *n.* mouth.
वरुण *m.* god of water or the sea.
वल्मीक *m. n.* an anthill.
वसा *f.* fat, marrow.
विकच *adj.* blown out, developed, opened.

विकृति *f.* sickness, disorder, change of mental state.
विगन्धि *adj.* stinking.
विग्रह *m.* hostility.
विद् *caus.* *with* नि to offer, to present.
विदेशगमन *n.* (विदेश *m.* a foreign country) going to a foreign country.
विनोद *m.* removing (as pain); diverting.
विपन्नदीधिति one who has lost his greatness or splendour.
विपाश *m.* bondage, tie.
विभङ्ग *m.* destruction.
विमतिता *f.* want of intelligence.
विरहित *adj.* separated.
विरोध *m.* opposition; अविरोध *m.* harmony.
विलक्ष *adj.* astonished, abashed, strange, curious.
विलासवती *f.* wife of Târâpîḍa.
विलोल *adj.* moving, shaking.
विविध *adj.* of several kinds.
विशसित *m.* a slaughterer.
विषय *m.* a country.
विषाण *m. n.* a horn.
विष्टपहारिन् *m.* he who pleases heavenly beings; Vishṇu.
विहत *adj.* interrupted.
वृत् *with* अति, to pass away.
व्रतरुचि *adj.* one who has a liking for fasts and other devotional vows.
वृत्ति *f.* state, feeling, sustenance.
वैधस *m.* son of Vedhas.
वेश } वेष } *m.* dress.
वैदग्ध्य. *n.* skill
वैराग्य *n.* absence of worldly desires, disgust of worldly things.
वैरायते 3*rd per. sing. nom. verb,* from वैर; to be hostile.
व्यय *m.* expenditure.
व्याल *m.* an elephant.
व्रीडा *f.* shame.
शकल *m. n.* a piece, a part.
शनैः *ind.* slowly.
शम् *ind.* happiness, welfare.
शरणार्थिन् *adj.* one seeking refuge.
शराव *m.* a kind of pot.
शल्य *m. n.* a thorn.
शश *m.* a rabbit, a hare.
शशाङ्क *m.* the moon.
शाकाहारिन् *adj.* feasting on herbs.
श्याम *adj.* dark, green.
शायिन् *adj.* one who lies down and sleeps.
शालि *f.* a particular kind of rice.
शिखण्डिन् *m.* a peacock.
शिञ्जित *n.* a tinkling sound.
शिथिल *adj.* loose.
शिलासंघात *m.* a collection of stones.
शीतत्राण *n.* protection from cold.
शीतल *adj.* cool.
शील *n.* good disposition.
शुक्ति *f.* an oyster-shell.
शुचि *adj.* pure.
शुनःपुच्छ *m.* a proper name.
शुनःशेप *m.* a proper name.
शुनोलाङ्गूल *m.* a proper name
शूलिन् *m.* name of S'iva.
शै *with* वि to fade.
शेखर *m.* a crest.

श्रान्त *past pt.* of श्रम्, fatigued.
श्रेमन् *m.* splendour.
श्रेणि *or* णी *f.* a line.
सकल *adj.* entire, whole, all.
सकाश *m.* nearness, proximity.
सङ्ग *m.* attachment to worldly things, contact.
सज्ज *adj.* ready, prepared.
सत्क्रिया *f.* a good deed, hospitality.
सत्तम *adj.* best.
सत्त्वानुरूप *adj.* worthy of one's power or greatness.
सद्यः *adv.* instantly, at present.
संतान *n.* continuity.
संनाह *m.* armour.
समस्त *adj.* all.
संपर्क *m.* contact.
संभावित. *adj.* respectable.
संभ्रमविधि. *m.* hospitality.
संमोह *m.* folly, fascination.
सर्वविद् *adj.* one who knows every thing.
सविष्ठ *adj.* mightiest.
संयम *m.* restraint.
संवर्तक *m.* a species of submarine fire.
संवास *m.* company, living together with.
संसर्गमुक्ति *f.* the abandoning of connection.
सागर *m.* the ocean.
सांनाह्नक *adj.* wearing an armour.
सामान्य *adj.* ordinary.
सावधान *adj.* (स and अवधान *n.* attention), attentive.
साश्चर्यचर्या *Bah. comp. adj.* of wonderful conduct.
साहित्य *n.* literature, composition.
सिकता *f.* sand.
सिद्धायतन *n.* a holy temple.
सु (*as prefixed to words*) good, well.
सुधास्यन्दिन् *adj.* (सुधा *f.* nectar) dropping nectar.
सुरभिमास *m.* the month of the year called Chaitra.
सुहृद्यतम *adj.* intimate, dearest.
सौयवसि *m.* son of Suyavas.
सौवर्ण *adj.* golden.
स्कन्धावार *m.* an army or a division of it.
स्तबक *m.* a bunch.
स्तब्ध *adj.* firm, immovable.
स्तोक *adj.* little.
स्नायु *f.* a muscle.
स्पृहा *f.* wish, desire.
स्मृ *with* वि, to forget; विस्मृत forgotten.
स्रोतस् *n.* a stream.
स्वप्न *m.* a dream.
स्वर *m.* a sound.
स्वाति *f.* a lunar mansion, name of a constellation.
स्वादु *adj.* sweet, palatable.
स्वायत्त *adj.* dependent on one's self.
ह an expletive used in narrations.
हन्त *ind. interj.* expressing wonder or sorrow.
हरिदत्त *m.* name of a Brâhmaṇa.
हरिश्चन्द्र *m.* name of a king.
ष्ठा *Âtm. with* सम्, to be sitting.
हास्यकार्य *n.* a ludicrous act.
हिमपात *m.* frost, snow.
हीन or विहीन *adj.* destitute of.
हीरकमणि *m.* a diamond.
हुतभुज् *m.* fire.

BOMBAY:
PRINTED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.